

A QVARTRON OF REA-  
SONS OF CATHOLIKE RE-  
LIGION, WITH AS MANY  
BRIEFE REASONS OF REFF-  
sal: collected and composed,  
by Thomas Hill Do- Tho: Hill  
ctour of Divinitie

---

*Parati semper ad satisfactionem omniposcenti rationem de ea, qua in vobis est, spe, sed cum modestia & timore, conscientiam habentes bonam. 1. Pet. 3.*

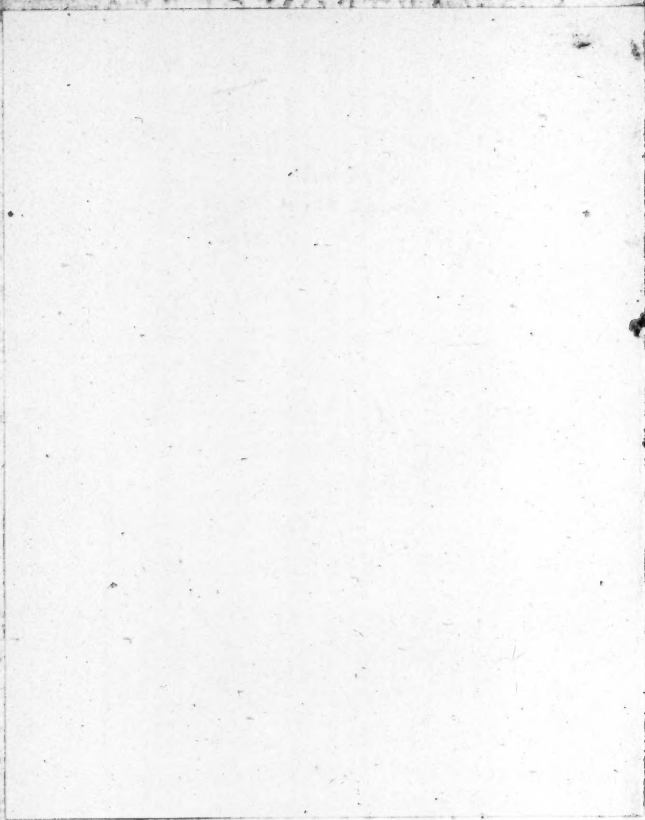
Ready alwaies to satisfie euerie one that asketh you a reason of that hope which is in you: but with modesty and feare, hauing a good conscience.

---



---

Printed at Antwerpe, with Priniledge. 1600.



JOHN L. LANE, JR. 1850



## THE REASONS.

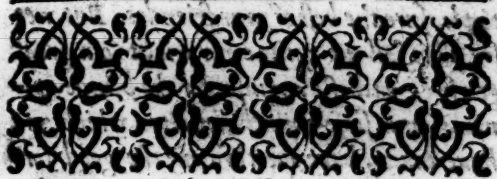
- 1 **T**HE Prophecies of the Olde Testament.
- 2 The name of Catholikes.
- 3 Vnity and Consent.
- 4 Conuersion of Countries.
- 5 Largenesse of Dominion.
- 6 Miracles.
- 7 Visions and Prophecies.
- 8 Scriptures.
- 9 Countries.
- 10 Fathers.
- 11 Triall of Trueth.
- 12 Vse and Custome.
- 13 Doctrine.
- 14 Negative Doctrine.
- 15 Diuinity.
- 16 Holinesse of Life.
- 17 Constancy in Doctrine.
- 18 False Prophets and Teachers.
- 19 Liars, Slaundersers, & Reuilers.
- 20 Keping in memory gods benefits.
- 21 Against Conscience.
- 22 Vnreuerent Dealing.
- 23 Like olde Heretikes.
- 24 Peace and Tranquility.
- 25 All Witnesses.

The faultes escaped Correcte thus

a Page 4 Line 14 from these words,  
the people of the--- are leste out these  
that followe --- Jewes, and manie o-  
thers also in other Lands, which were  
of the Iewishe Religion, were in some  
fort free from the bondage of the Di-  
uell, but since his coming both---  
Ibid. Line 14 for (was not so) Reade  
was so,

d Page 38 Line 19 for, who loke vpb  
them Reade, who toke vpon them

e Page 61 Line 23 for, winning and  
rewinnig, Reade wiuing & rewinnig,  
h Page 101 Line 3 for, Gregorye  
Reade George.



## A COPPY OF A LETTER

SENT FROM TWO CITIZENS

of London, to theyr friend remay-  
ning beyond the Seas for  
cause of Religion.

\* \* \*  
\* \* \*



E had great hope (deare  
friend) that you would  
haue beene a stay and  
comsorte to vs all, and  
an ornament to your  
kinred and Countrie,  
and therefore no costes

nor charges were spared in bringing you vp  
in learning, but all was thought well be-  
flowed, not doubting but if God spared you  
life, you woulde in time be able, not onlie  
to provide well for your owne selfe, but also

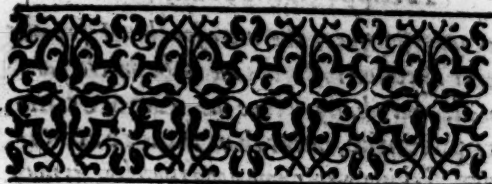
## A cōpy of a Letter.

the answering of them, as your woorthe and  
custome hath beene heretofore, with our most  
hartie commendations, wee commit you to  
God Almightye. London this 13. of Sep-  
tember. 1599.

Your very lo-  
ving friends,

R. & G.H.





**A COPPIE OF THE  
ANSWERE TO THE LET-  
ter afore-going.**



**Y** DEERE AND  
louing friendes, the 23.  
of Octob. Ann. 1599.  
I receiued your Letter,  
dated the 13. of Sep-  
tember of the same yere.

In it you giue me to vnderstand, how that my  
Parents, with other of my kindred, as also  
you your selues do greatly grieue for that you  
are frustrated of the hope, and expectation,  
you had of my worldlyabilitie in time to  
come, with many other profes, of my blinde  
opinion, selfe-willed conceites, crossing my  
good fortune, of disgrace among my kindred,  
banishment, pouerty, and of other such like.  
All which wordes I count but as winde, or

## A copy of the Aunswere.

as vaine florishes, the more for that I see all  
your affection towards me to be mere car-  
nall, and that you loue me, Amore con-  
cupiscentia, rather than Amore amicit-  
tia, seeking your owne good thereby, as may  
appeare by your owne writing, yet doe I con-  
sider all in the best manner. And whatsoever  
you write or say, I knowe doth proceede from  
loue and affection, and from true amity, but  
yet sauoring meerly of fleshe and bloode. I  
knowe my Parents to be kinde and louing, ac-  
cording as nature giueth to them the instinct  
so to be, and I for my part am ready, & euer  
haue beene to yeelde to them all duty of an  
obedient Sonne, as also to you the offices re-  
quired in a kinde friende. But thus I must  
entreat both them and you, to giue me leaue  
to serue and to honour God Almighty, who  
is Father of all Fathers, and therefore more  
to be harkened vnto than any kindred, yea or  
creature whatsoever. Which thing I can-  
not doe but by cleauing to this Religion,  
wherein I was Borne, Baptised, and Con-  
firmed, and which I am most strongly per-  
swaded in my vnderstanding and conscience,  
to be the onely true Religion. Which settled  
perswasion and assurance of Faith is not re-  
moouable

## A copy of the Answer.

unconceivable by any humane means, & therefore in vaine doe you write such letters vnto me, and in vaine doe my Parentes grieve at my course, for I more lament your state and theirs, than you doe mine. Assure your selves that I can neuer be perswaded but that I take the only way to gaine Heauen, and so to saue my soule, and only for that ende doe I take this course of life, as God Almighty best knoweth, and mee thinketh you should not deeme it to be any discredite or disgrace so to doe, considering I cleaue to the Religion of all our Auncestours and Forefathers, which hath bene vniuersall ouer all Christendome, for aboute these thousand yeeres, and therefore cannot disgrace me, but it must disgrace the whole Christian worlde also. Indeede if I tooke or helde any newe opinions, as of Puritanisme, Brownisme, Martinisme, or of Family of Loue, or such like newe-sprung conceits, you might both iustly condemne my course, & be vterly ashamed of such a brain-sicke fellowe as should crosse his worldly welfare by such foolishnesse, and selfe-wilfulnessse. To satisfie my Parents and your request, I haue heere written and sent you a Quartton of Reasons of Religion, not intending



## A copy of the Aunswere.

ing thereby to perswade you or others there, to  
this religion which I professe, because I know  
that to be dangerous, as prohibited by the  
lawes of the land wherein you live; but onlie  
to shewe to them who wisbe mee well, what  
groundes, and reasons I haue for my doinges.  
I could haue yeelded you so many (if I had  
thought it fit so to haue done) as would haue  
made vp a iust volume, and yet haue left be-  
binde me infinite moe: but I thought these to  
suffice, for that I know you haue not leasure,  
or at the least are vnwilling to trouble your  
selues with reading ouermuch of such matter.  
I tearme them a quartron of reasons, because  
that number is vsuall here in this Conntrie,  
signifying the fourth part, or quarter of an  
hundred; for when they will name any num-  
ber, as we vsuallly doe when we say a dozen, a  
score, &c. they say vi quartron, and by that  
number they commonly buy buttons, lace, &c.  
as we doe by dozens in England. Take them  
in good part my deare friendes, and assure  
your selues that wheresoeuer I liue, I will still  
carrie a true English hart with mee, by euer  
bearing a sacred & reuerent respect towards  
my Soueraigne Princeesse, and my deare coun-  
trie, as also a dutifull and obedient minde to  
my



## A copy of the Aunswere.

my louing Parents, and a friendlie affection  
towards you : for I would not haue you to  
thinke, that liuing out of my Countrie for my  
conscience, doth any way hinder the duties a-  
foresaid: for I call God to witnesse, who is the  
searcher of all hearts, that (my Religion re-  
serued) I beare all loyaltie, affection, & fi-  
delitie, which a poore Subiect ought to doe,  
towards our Soueraigne Queene Elizabeth,  
(whom I pray God bountifully to blesse, and  
all due affection towards my native Coun-  
trie, with duty to Parents, and loue to kind-  
red as is aforesaid. And thus desiring my fa-  
ther & mothers blessing, with many humble  
commendations to them, and no fewer to you,  
I leave you to our Lord, who send vs all of his  
beauenly grace. From my Chamber at Pha-  
lompne this 16. of Februarie Anno 1600.

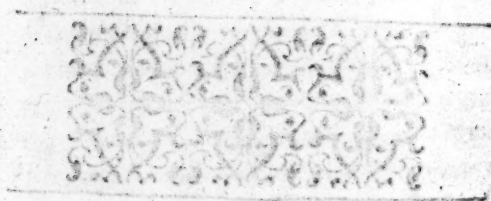
Your very louing  
friend. T. H.



Acquittal of the Admiralty

My dear Sir,  
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above mentioned matter. I am very sorry to hear that you are not satisfied with the result of the proceedings. I have, however, to inform you that the Admiralty have decided in favor of the acquittal of the vessel and crew, and that the same has been confirmed by the Court of Admiralty. I am, Sir, very respectfully,  
Your obedient servant,  
J. H. M.

Yours very truly  
Friend. T. H.





## THE I. REASON.

If the Prophecies of the Holy Bible be true,  
(as they be most true) then must the Religion of the Protestants needes be false.

**B**EFORE the comming of the MESSIAS, there was not any people, or nation which did serue the true and liuing God, but only the Iewes, all others whatsoeuer being ouerwhelmed in a Sea of blindness, & worshipping false Gods, which indeede were Diuels, and therevpon the Maister Diuell LVCIFER vvas rearmed *Princeps huius mundi*: that is, Ioan. 12. Prince of this world, for that hee was honored and worshipped in all Lands, & Kingdomes, Iewrie, and that in part, only

*The First Reason*

only excepted: which miserable state  
& condition God of his infinite mer-  
cie greatlie pittying, promised in time  
to send a Sauour, vvhich should Re-  
deeme all nations & people, free them  
from that pittiful seruitude and blind-  
nesse, and bring them to the know-  
ledge of true and right Religion, by  
suffering death, and consequently by  
planting a Church, to the which al na-  
tions should repaire. This he did fore-  
tell by diuerse & sundry Prophets, as  
by *Esay*, who saide the Church should  
be as a mountaine, to the which, *All*  
*Nations should flowe. And many people shall*  
*goe and say: Come and let vs ascende to the*  
*mountaine of our Lorde: and after, Idolles*  
*shall vtterly be brused, and to be brieft,*  
all this Chapter, yea all the rest in a  
manner fore-shewe the same matter,  
declaring most plainly the conuer-  
sion of all Nations to the Church of the  
*Messias*, and how Kings and Queenes  
should come and doe homage vnto it,  
& that it should euer continue with-  
out interruption, and that it should be  
most ample & large the Prophet *Da-*

Cap. 2.

Cap. 49.  
& 60.  
Dan. 3.  
& 7.  
Psal. 47.  
Mich. 4.

and most manifestly foretelleth, saying *Luc. 1.*  
 that it should extend, *From Sea to Sea, Psal. 71.*  
 and from the river to the endes of the world,  
 and howe the *Aethiopians* shoulde fall  
 downe Before the *Messias*, with the kings  
 of *Tharfis, Arabia, and Saba*, and to be  
 short, all kings, and people should ac-  
 knowledge this Church, as innume-  
 rable prophecies of the olde Testament  
 doe plainly foreshewe. Heereupon it  
 was that good men thirsted, & longed  
 so greatlye for the comming of the  
*Messias*, knowing that by him all peo-  
 ple which sate in darckenesse, and in  
 the shadowe of death, should be ligh-  
 tened, deliuered, and set in the right  
 way to Heauen. And so our Saviour  
 himselve beeing now in the way to Je-  
 rusalem to suffer, saide. Nowe the Prince  
 of this world shall be cast out: and If I shall *Ioh. 12.*  
 be exalted from the earth, I will drawe all to  
 to my selfe; meaning by his Passion to  
 drawe al people from heathenish Ido-  
 latry to serue him. Nowe if the Reli-  
 gion of the Papists (as these new men  
 tearme them) be false and erroneous,  
 then is it against the *Messias*, and con-  
 sequently

sequently it is a Religion of the diuels  
 owne inuention, and he the master &  
 inspirer thereof, and so by it he is ser-  
 ued and worshiped, and then must it  
 needs followe that the Prophets were  
 false, yea Christ himselfe said not true-  
 ly, in telling his Disciples, *That the*  
*Prince of this worlde*, that is, the diuell  
 should then be cast out, and that hee  
 would drawe all to himselfe, for that  
 since his Passion, the diuell hath had a  
 more large and ample dominion than  
 he had before. For before the com-  
 ming of the *Messias*, the people of the  
*Jewes*, and *Gentiles*, and almost all Na-  
 tions, Trybes, and Kingdomes, haue  
 beene euer in *Lucifer* his thraldome  
 vntil this our age, in which *Luther* came  
 to expell *Lucifer*, and to ridde all the  
 worlde out of his captiuitie. And so the  
 Passion of our Rēdeemer auailed little  
 or nothing at all for the space of these  
 fifteene hundred yeres, & for a thou-  
 sand yeeres together he was not so far  
 from drawing all vnto him as he said  
 he would doe, that he drewe not  
 much as one person, that any man can

(Ioh. 12.

name

name. And in our owne Countrey  
 there of *England*, it is most manifest  
 that all were Papists, without excep-  
 tion, from the first Christening there-  
 of vntill this age of King *HENRY* the  
 eight. And so the Protestantes af-  
 firme of other Countries, and boldly  
 say, that vntil this age, the Gospel lay  
 in the dust, and was hidden vnder the  
 benche, & *CHRIST* was vnknown.  
 Which to say (as the protestants must  
 needes say, & blush not so to say in-  
 deed) is meer madnesse, & flat infide-  
 lity, and a plaine denying of *Christ*, &  
 no small establisment of *Mahomets*  
 religion. For the Protestants &  
*Mahometanes* agree in this, that the  
 Church which *Christ* founded, fell  
 some fīue or sixe hundred yeeres, af-  
 ter his Ascension, into most horrible  
 errours, and then (say the *Turkes*) the  
 Angell *Gabriell* was sent from God to  
*Mahomet*, to teach him how he should  
 reforme the saide Church, because it  
 woulde not stande with the wise-  
 dome, and goodnesse of Almightye  
 God, to suffer his Church to vanishe  
 B away

Luther. in  
 postil. Ger  
 1537. part.  
 2. fol. 141.



away through errors, & superstitions, without sending in time to reformation. And in this out of doubt the *Turks* haue far greater reason than the *Protestantes* haue, which *Protestantes* by their Doctrine make Christ the most simple, and most improvident Lawe-giuer that euer was in the world. For neither *Plato*, *Solon*, *Lycurgus*, nor any other Lawe-maker whosoever, was so simple and improvident, as to fashion and plant a common wealth, which before it were well settled, should vanishe away, and come to nothing, hauing no sufficient meanes to prevent errors, and such abuses as would ouerthrowe their Lawes, and destroye their common wealthes. And therefore if Christ be God, and the Holie Bible true, the religion of the *Papists*, must needs be that religion which he ordayned, and lefte to all generations, and consequentely, the onelic true and right religion.

THE



---

## THE II. REASON.

### *The name of Catholikes.*

---

**N**O man can iustlie deny, but that they who euer haue holden the name of Catholikes, and haue beene knowne thereby, were vndoubtedlie of true religion, for that they had euer on their side the Scriptures, Miracles, Fathers, Councells, and Martyrs, and for that euery one which was against them, was euer accounted, & reputed for an Heretike. And the same Catholikes were euer taken as the trounke, or as the bodye of the tree, and all others bearing the name of Christians, as braunches, or boughs cutte off the same tree. Nowe all the worlde knoweth, that whosoever in any age, was a member of the Romane Church, & vnder the obedience of the high Bishoppe thereof, hee was euer taken for a Catholike, and so termed, although in these our daies it hath pleased the protestants, to cal such

Hom. 33.  
in acta.

by the name of Papists, which indeed is all one with the name Catholikes, for that it signifieth such as followe & imbrace the Doctrine of that Church which hath for her head vnder Christ the Pope. And it is not amisse as Saint *Chrysostome* saith, to be named of them who gouerne the Church in Christes steede, so that they take not their name of any particular man, as Heretikes doe. But yet the Catholikes are not called Papists, but only of a fewe Lutheranes in *Germany*, and of some others their adherents in other countries neere about, for in *Greece*, *Asia*, *Affrike*, & in the *Indies*, as in *Italy*, *Spain*, *Sicily*, and in other countries of *Europe*, the name of Papistes is vtterly vnkowne. The name therefore of Papists is no name commonly vsed, but only of a fewe, and neuer heard of before *Luther* inuented it, for that hee coulde not call them after the proper name of any one man, because there was neuer anye such in the Church, which either brought vp anye newe Doctrine, or changed the Religion of

of his Predecessours, whereas contrariwise, heretikes haue euer taken their names of some one who began that heresie: as the Nestorians, of *Nestorius*, the Pelagians, of *Pelagius*, Lutherans, of *Luther*, Caluinists, of *Caluin*, &c. And although *Luther* rearmed them Papists, yet knewe he so well in his conscience, that they euer had beene, and ought to be called Catholikes, as that he caused his folowers to chainge their Creede, in saying: *I beleene the Christian Church*, and not: *I beleene the Catholike Church*: for feare least they should bee thought to confesse that they beleeued in the Church of *Rome*, which euer was called Catholike. And it seemeth that the Protestants knowe in their owne consciences, the name of heretikes to bee so proper to themselves, as that in their translations of the Bible, where the name Heretike occurreth, they put in place of it, *a mā that is the author of sects*: assuring themselves that the Reader finding the worde *Heretike*, or *Heresie*, woulde presently iudge it to be meant of them.

to *The Second Reason of Catholikes.*

As for their own name, whereby they tearme themselves protestants (which name they take from certaine *Lutheranes* in Germany, who first named themselves so, differing, and disagreeing altogether from these Protestants in Doctrine) it is newe, and neuer heard of before in the world, and of the same quality and condition, that the name *Zwinglians* is of. And therefore I conclude with the saying of Saint *Hierome*. *If any where thou heare, them, which are sayed to be of Christ, to be tearmed, not of our Lord Iesus Christ, but of some other, as Marcionites. Valentinians, Hil-brethren, or Fielde-breethren, be thou sure that they are not the Church of Christ, but the Synagogue of Anti-christ.*

**Aduers.**

**Lucif.**

**Chrysost.**

**in act. hom**

**33. & Iust.**

**in Tryph.**

**THE**

---

### THE THIRD REASON.

*Vnity and Consent.*

---

**T**HE Catholike Romane Religion beeing receiued by so manie Nations, in *Affrica, Asia, & Europa*, & in this last age in both the *Indies*, hath notwithstanding such varietie of wits, such diuersity of manners, such multitude of tongues and languages, such distance of places, such numbers of matters to be beleeued, yet euer kept Vnity, & Concord in such peaceable and consonant manner, as neuer anie one in *England* or *Ireland*, which are the vttermost parts of the west-world, dissented, or disagreed in anye point of Doctrine, concerning Faith, from him which liued in the vtmost parts of the East. But whosoever they be, or in what place, or region soever they remain in al the world, if they be catholikes or papists (if you will call the so) they all haue one Faith, one Beleefe, one Service, one number of Sacraments,

A&amp; 4.

Ouid. Me-  
tam. lib. 3.  
Iudic. 7.

mentes, one Obedience, one Iudgement in all, with other like pointes of Vnion, and Vnitie, which maketh a generall vniformitie also in the peace of mens mindes, and to be briefe they haue all one heart, and one soule: But on the other side, if you look into the doinges of Protestantes, you shall see such discentions, such diuisions, such schismes, such contrariety of opinions as the like was neuer among the *Arrians*, among the *Eutychians*, among the *Donatists*, among the *Nestorians*, among the *Valentinians*, no nor yet amongest the most iarring Heretikes that euer were. So as you may plainly beholde in *Luther* his seed the selfe-same thing that the Poets faine of *Cadmus* his sowing; you may see the *Madianytes* & *Amalekites* in one tent against the people of God; builders of the tower *Babell*, accusars of chaste *Susanna*: for they are not only different, and deuided from the generall body of Catholickes in Christendome, with whom they were vnited heretofore: but amongst themselves they haue implacable warres. I would

would you did but see, what I haue  
 scene in these Countries, as concer-  
 ning the deadly hatreds, contentions,  
 and discentions of Luther his offspring:  
 as of the Muntzerans, Anabaptists, Ada-  
 mites, Steblerians, Sabbataries, Clanculari-  
 ans, or Gartenbrüder, Manifestarians, De-  
 monians, Commonholders, Byssipers, How-  
 ling Anabaptists, Dauidgeorgians, Memno-  
 nites, Polygamistes, Signifiers, Figurers, Va-  
 lewers, Pledgers, Presentaries, Metamor-  
 phists, Iudaists, Neutersacramentaries, Image  
 breakers, Zelous Lutherans, Soft Lutherans,  
 or Interimistes, New-Arrians, Trinitaries,  
 Hell-maisters, Hell-tormentors, Antidemo-  
 nians, Amsdorfsians, Antadiaphoristes,  
 Antosandrians, Anti-Swenckefeldians,  
 AntiCaluinists, Hand-impositors, Bisacra-  
 mentarians, Sacerdotales, Inuisibilists, Scrip-  
 turians, Adiaphoristes, Trisacramentarians,  
 Quadrisacramentarians, Lutherocaluinists,  
 Semiosandrians, Maiorists, Penitentiarians,  
 Noui-Pelagians, Politicke-Lutheranes,  
 Swenckefeldians, Osandrians, Stancarians,  
 Antistancarians, New-Manichees, Stern-  
 bergers, and of such like: all which haue  
 sucked their errors out of the dregges  
 of



of *Luthers* Doctrine, and yet forsooth, will be sound Protestantes all. And what diuisions you haue there in *England* you may in some sort know, who doe (as I thinke) now and then heare preachers of different doctrine. What combats your Bishops, Councillours, & moderate sort of Protestants haue to defende their Parliementarie Religion, and the *QUEENES* Proceedings as they tearme it, against Puritans, brownists, & other suchlike good fellowes, that by shew of Scriptures impugne it, you can not but know & see vvith your eyes. Neyther can it be aunswered, that the Sectes heere rehearsed differ one from another onlie in matters of small moment, for they differ and disagree in vveightie pointes of our Saluation, as might heere easilie be declared, but that it vvould not benifit this mine intended breuitie so to doe.

This Vnitie of *CATHOLICKES*, and discorde of *PROTESTANTES*, most manifestlie sheweth, that as the Apostles vvere they, for whome our

S A V I -



S A V I O R prayed to his F A -  
T H E R , and vvas heard of him: Ho-  
lie Father, keepe them in thy name, whome  
thou hast given mee, that they may be one,  
as wee also be one, Iohn seauenteene: so  
they of the CATHOLIKE ROMAN  
Religion, be they, for vvhome in the  
vvordes following hee prayed, and  
vvas heard: Not for them doe I aske one-  
ly, but also for them, which shall belecue, by  
theyr preaching in mee, that all may be one,  
as thou Father in mee, and I in thee, that  
also they in vs, may be one: and hereof it  
necessarilie followeth, that they be  
of the true CHVRCH, for that none  
but they obserue and keepe the Vni-  
tie vvhich hee obtained for them of  
his Heauenlie FATHER.

Aug. l. 18.

And surelie it can not proceede  
but from the HOLIE GHOST, that  
all Sacred vvriters of the CATHO-  
LIKE ROMAN CHVRCH, al-  
though being men of diuers Nations,  
Times, and Languages, yet haue so  
vvonderfullie consented, and agreed  
amongest themselves, as wee see they  
haue done.

de ciuit.

dei. C. 41.

And

And lastlie, it is wonderfull to behold, how all decrees of lawfull Councils, and of Popes doe agree in all points of Doctrine, one with another, although they were made by diuers men, in diuers places, at sundrie times, vpon diuers occasions, & against Heresies, not only most different, but oftentimes contrarie one to another. This, no doubt, is the finger of God.

---

### *THE IIII. REASON.*

#### *Conuersion of Countries.*

---

**I**T is most plaine and manifest, that all Countries, which euer beleeued in Christ, were first conuerted to his faith by such, as eyther were precisely sent, or at the least-wise had their authoritie from the Pope, which liued in the time, in which they were conuerted. This thing is so openly set downe in the Historie of the first conuersion of euery Countrie, as no Protestant, were he neuer so impudent, can with-

out

out blushing denie it. True it is, that Heretiks haue corrupted such as were Catholikes before, but that they euer conuerted any Heathen Nation to Christianitie can neuer be shewed. I know very well that *John Caluin* to get glorie, sent certaine of his Ministers into new-found landes, but I neuer could heare that any of them euer conuerted so much as one fillie woman to their Ghospell in those partes. The truth is, their agreement in doctrine was so great, that one destroying anothers buildings, they became laughing stocks to the Heathens, & so were glad to depart with shame. But who knoweth not that the Catholikes, as they haue conuerted all to Christianitie that euer were Christians: so in this age they haue brought infinite numbers to the Christian faith in the East and West Indies, by the meanes and labours of the most happie & holy Fathers of the holy Order of *S. Francis*, of *S. Dominick*, & of the blessed Society of *Iesvs*, which blessed Religious men in our owne Countrie there of  
 England,

England, onlie in regard of theyr Sacred function, are executed as Traitors. And haue not these I pray you theyr authoritie from ROME? I will not here speake of the infinite number of Miracles vvrought by Catholikes in the conuersion of countries, & namely of those which are now done in both the Indies by the Holie Fathers aforesaid, for that I reserue that matter for his proper place, but I vvould aduise you here diligentlie to weigh the sequels of the Assertion of the Protestants; how that if Papistes be not true Christians, & of the right religion, then doth it necessarilie follow, that neither Spaniards, nor Portugales, nor Sardinians, nor Sicilians, nor Italians, nor Germanes, nor Transylvanians, nor Hungarians, nor Polonians, nor Danes, nor Flemminges, nor Scots, nor Irish, nor English, nor any Nation vnder Heauen had euer true Religion, before Fryar Luther married Nonne Bore, before Iohn Caluine ranne away to Geneva, before Peeter Martyr vvith his Fustelugge came

came to teach at *Oxford*, and before a number of such like good companions, ledde only by sensualitie, & carnall zeale dishodded themselues, and became such spectacles to the worlde as euerie man knoweth. Which thing to affirme, is flatlie to denie Christ, & all Christianity, as I shewed in my first Reason. And surely I am greatly confirmed in the Catholike Religion, beholding the Heauenly maner vsed by the professors thereof in gayning soules to Almighty GOD, for that I see them neyther to spare goodes, nor labours, no nor theyr owne lues, so that they may vvinne people to Heauen.

GREGORYE the thirteenth Pope of that name in these our dayes, spent all the renennewes of the Popedome in founding SEMINARIES & COLLEDGES in diuers Landes and Provinces, thereby to restore the Catholike religion.

Manie Holie and Religious Priests doe goe dayly into *Germany*, into *Hungary*, into *Greece*, into *Palestina*, into *Egypt*,

*Egypt*, into *Syria*, into *Aethiopia*, into  
*Africa*, into *Moscovia*, into *Ireland*, into  
*Scotland*, into *England*, and into other  
 heretical & heathen countries, yeeld-  
 ing themselves to all daungers by sea  
 and land, and to all worldly miseries  
 hauing mortified all theyr carnall af-  
 fections, renounced all riches, honors  
 and kindred, and hauing made them-  
 selues most ready for their graue, and  
 consequently for another world, mo-  
 ued only by the zeale of sauing soules.  
 And it mooueth mee not a little to  
 see vvhhat patience, mildnesse, and  
 quietnesse these men vse in all theyr  
 dooinges. And I see also on the o-  
 ther side, that no protestant euer had  
 so great zeale of his Religion, as that  
 he would for spreading abroad the  
 same, forgoe any worldly commodi-  
 ty, either by founding Seminaries, or  
 Colleges in Countries, or by going, or  
 sending where any difficulty or daun-  
 ger was, but as one wholly respecting  
 this worlde, he walloweth in wealth, &  
 pleasures at home, or if by any acci-  
 dent he be compelled to flie into for-

rain

raine Countries, hee may not trauaile  
except his preatie parnell goe vvith  
him; but ſuch a one to goe ſimplie, &  
as they ſay, *bona fide*, to conuert others  
was yet neuer ſcene. And if by anie  
occaſion offered vnto ſuch, they goe  
about to plant theyr Ghospell anie  
vvhere, they doe it in ſuch a turbu-  
lent, and mutinous maner, and not by  
Epistles after Saint *Pauls* vſe, but by  
Piſtols as *Beza* did, as euerie one may  
ſee what ſpirit pricketh them forward.  
Neyther doe they take anie other  
courſe in theyr proceedinges, but to  
deſtroy States and Kingdomes, & to  
diſplace lawfull Monarchies and Ma-  
giſtrates, as the *Low-Countries*, *Germany*,  
and *Scotland* can ſufficientlie witneſſe,  
and euer theyr beginning is of Pride  
and Enuie, as *Luthers* vvas; or by abu-  
ſing themſelues in theyr former e-  
ſtate, as Sir *Iohns Calvin* did, or by yeel-  
ding themſelues ſlaues to ambition, as  
they did in *Scotland*, or by following  
Luſt and Leacherie, or of ſome ſuch  
like brutiſh occaſion, and neuer in-  
deede vpon anie good ground, vſing  
C theyr



their religion only as a *serueturne*, where other meanes faile to archieue they vnlawfull desires. It is plaine therefore in my iudgement, that the Catholiks are they, who euer fished simple and syncerely, with Saint *Peter's* Net, and therein haue enclosed myraculous multitudes of fishes, and the Protestantes, by theyr extraordinary, and late angling haue caught none, but such as were in a better, and more sound maner taken before. And although *Freculphus* writeth, that the *Arrian* heretikes conuerted the whole nation of the *Gothes* from Paganisme to the Faith, in the time of *Valens* the Emperour; yet it appeareth by *Socrates*, *Sozomenus*, and *Theodore*, that the greatest part of those *Gothes* were Catholike Christians before, and afterward seduced by the *Arrians*: for Heretikes cannot possible conuert and fa to such faith as may make the conuerred better then they were before, for that they hauing indeede the Scripture in some sort, yet haue not the true sense thereof, vvhich properly is the sword

In Chron.  
tom. 2. li. 4  
cap. 20.

socrates.  
lib. 4. cap.  
27.

sozom. 1. 6  
cap. 37.

Theodo-  
ret. lib. 4.  
cap. vlt.



the ſword of the ſpirit, and the wordes are  
rather the ſcabbard, in which the ſword  
is ſheathed. And therefore they fight-  
ing only with the ſcabbard, without the  
ſword, cannot wound the hartes of In-  
fidels. And no meruaile though they  
peruert Catholikes, for that men are  
prone to libertie, and to looſeneſſe of  
life, which by ſuch doctrine is permit-  
ted. So that they are indeed moſt apt-  
ly by *S. Auguſtine* likened vnto Par-  
tridges, which gather together young  
chickens which they begot not; whereas  
contrariwiſe the Holy Church is a  
moſt fertile Doue, which continuallie  
bringeth forth new Pigeons.

lib. 13. con-  
tra fauſt.  
cap. 12.

*THE FIFT REASON.*

largenes of Dominion through the  
multitude of Beleeuers.

**T**HE Church vvhich the *Meſſias*  
was to plant, muſt be (as is afore-  
ſaid) diſperſed throughout all nations &  
kingdomes, as the Holy Prophets moſt  
plainely foreſhewed, and namely the  
Royall Propher, ſpeaking of the A-  
poſtles, and Preachers, vvhich ſhould  
ſucceede them, ſaieth: *Their ſounde* *Psalm 18.*

Apoc. c. 5.

Cap. 7.

went forth into all partes of the Earth, and theyr wordes vnto the endes of the circle of the earth. And most manifestlie doth he foretell the largenesse of Christian Religion in the 71. Psalme. And St. Iohn saw the foure beasts, & the foure and twentie Elders fall downe before the Lambe, singing thus: *Thou art worthy Lord to take the Booke, and to open the seales therof, for thou hast bin slaine, & hast redeemed vs to God in thy Blood, out of euery Tribe, & people, & Language, & Nation: & in another place. After these things, saith hee, I saw a great companie, which no man was able to number, of all Nations, & Tribes, and Peoples, and Tongues. These thinges with manie such like in Holy writ are no wise veriefied in any Religion vnder Heauen, but onely in the Romain Catholike Church; for that none but it (as euerie man knoweth) hath had any large scope to account vpon in any age. And it hath beene for these thousand yeares at the least throughout both the Hemyspheres, in such sort as the sunne stretcheth not his beames further then it doth, and hath done*

done: yea, there is no tongue nor people, nor climate in the vvorlde, which hath not heard of, & in some measure receaued the Catholike Romaine Religion. Neither can the Protestantes say, that the Church now beginneth to flourish, and to dilate it selte in the worlde after so many ages; for that now it is growen olde and aged, as is most plaine, & to say that she increased not in her younge yeares, but now in her olde age is to make her a monster. She must therefore of necessitie, haue growen, & increased, & occupied, if not all the world, yet no doubt the greatest part thereof, and so hath the Catholike Romaine Church, and none but she done: for in the Apostles time shee began to fructifie in all the world. And in *S. Irenæus* his time, shee was spreade all ouer the vvorlde then knownen, as she was afterwards in *Tertullian* his time, and in the dayes of *S. Cyprian*, *Athanasius*, *Chrysostome*, *Hierome*, *Augustine*, *Theodoretus*, *Leo the great*, and *Prosser*, vvho in his booke *De Ingratis* hath these wordes.

Colloſt. 1.

Irenæus. l.

1. cāp. 3.

Tertul. li.

contra Iu-

dæos. ca. 4.

Cyprian

de vnit. ec

cleſ. Atha-

naſ. lib. de

humanit.

verbi Chri  
soft. & Hi-  
eron. in

Mat. 24.

Aug. in E-  
pist. 78. &  
80. ad He-  
sychium.

Theod. lib  
de legibus  
Leo. Mag.  
ser. 1. de S  
S. Petro &  
Paulo.

In vita S.  
Bernardi.  
lib. 2. ca. 7.

*Sedes Roma Petri, qua pastoralis honoris,  
Facta caput mundo, quicquid nos possidit armis,  
Religione tenet.* Which thus may be Englished.

(Lord,

*Rome, Peters seate, whose Bishop is of Prelates Peereles  
Religion Lady makes of all, which armes do not afford.*

But the Protestantes peraduenture, will graunt that the true Church flourished in those dayes, but not afterwards vntill this age, in which they haue reformed the same: yet is it most manifest, that it flourished afterwards euen vntill this our time, no lesse then it did before, if not more: for in Saint *Gregory* his dayes it was spread all ouer the world, as appeareth by his Epistles to the Bishoppes of the East, of *Africke*, *Spayne*, *Fraunce*, *England*, *Sicilie*. And by Saint *Bede* in cap. 6. cantic: as also by Saint *Bernard*, who disputing before *Rogerius* King of *Sicilie*, auouched that in those dayes, the East, all the West, *Fraunce* *Germanie*, *England*, *Spaniards*, and manie barbarous nations obeyed the Bishop of *Rome*. And in these dayes, it is all ouer *Italie*, all ouer *Spayne*, and in *Fraunce*, in most parts of *Germanie*, in *Poleland*, *Boheme*, besides *Eng-land*,

land, Hungarie, Greece, Syria, Æthiopia, Egypt, in vvhich Landes are manie Catholikes; and in the nevv world it flourisheth mightily, in al the foure parts of the world; Eastward in the Indies; Westward in America: Northward in Iaponia, Southward in Brasilia, and in the vttermost parts of Afrike. And to name somewhat more in particular some Countries, in which it is happely receaued of many, if not vniuersally of all, but yet in many lads it is receaued of the greatest parte of the inhabitants, in Goa, in Malabar, in Cochin, in Bazain, in Colā, in Tana, in Damman, in Ciaul, in Coran, in Salsetta, in Pescaria, in Manar, in Trauancor, in Cogiroy, in Bugen, in Cicungo, in Cicugne, in Oian, in Gomotto, in Gensura, in Xichi, in Ormuz, in Ternate, in Momoia, in Ambonio, in Macazar, in Cerignano, in Siligan, in Butuan, in Pimiliran, in Camigu, in Supa, in Sian, in Bacion, in Solar, in Malacca, in Tidor, in Selebi, and in the Ilandes of S. Thomas, S. Domingo, Madera, and in all those innumerable Ilandes, vvhich the King of Spayne there possesseth:

So that the Catholike Romaine Religion hath had, and hath yet a far greater sway in the world, then any other religion euer had, or hath. And worthie it is to be noted, that in no land nor countrie vnder Heauen euer was, or is, any persecution, of any moment against Papists (as you terme them) or against the Priests of that religion, in regard that they be Papists, or Priests made by authoritie from the See of Rome, but only in England. And merueilie deede, the vvhole world doth wonder, that little England dare, and is not ashamed to doe that, which neuer was seene in the world before: for let a Seminary priest (as they call him) keepe him out of England, and hee is safe enough in any region vnder heauen. This I say by the way, for that grieueth me at the very hart, to heare that my deare country doth persecute that religion, which all the world hath ioifully embraced, or at the least, doth willingly tolerate, as though she were wiser then all the world besides is, or euer hath beene, or then al her Elders.

Or,

Or, as though *Englishe* Protestantes  
knewe, and sawe more, than all the  
whole Learned men of Christendome  
haue done for so many ages together.  
And I pray you, tell me, if an hearbe  
should be presented to you to eat, that  
all learned Physitions for a thousand  
yeeres together, haue iudged to bee  
a racke poison, & only some one or two  
of later yeeres, haue begun to teache  
the contrary, without actuall experi-  
ence whether it be so or no, but onlie  
by discourse, and newe arguments, of  
their owne braine, would you abstaine  
to eate it or no? Or if an action should  
be offered you there in *England*, which  
by all old Lawyers iudgement of for-  
mer times hath beene taken for high-  
treason *Ipsa facto*, & consequently losse  
of life, and lands, though some newer  
lawyers were of contrary opinion that  
nowe it is not, would you not looke  
twise before you would leape, except  
you were out of your wittes? But in  
this other case, although all auncient  
Divines, and Doctours, for 'aboue a  
thousand yeres together, haue taught  
the



the Catholike Romane Religion, to  
be true indeede, and only Friar *Luther*  
a loose Apostata, and Sir *Iohn Calvin*, a  
seare-backt Priest for Sodomy, haue  
begun in our daies to teache the con-  
trary, for feare of beeing punished by  
the Magistrates of the said Catholike  
Religion, for wicked, and badde life,  
yet will they Protestants rushe out, &  
cast at all, and will hazarde Hell, and  
all Eternity of tormentes thereon de-  
pending. Who will denie this to bee  
headlong, and hare-braine dealing?  
Surely this vniuersal consent of Chri-  
stendome, against two or three so  
contemprible authors of nouelties, are  
more than sufficient to induce anye  
man of reason to looke about him, and  
to consider what hee doth, and whe-  
ther he may aduenture his soule vpon  
such inequality of testimonies, as this  
is betweene two, or three Nouellants,  
and twenty millions of holy & graue  
auncientes, and no doubt in West-  
minster hall this difference of witnes-  
ses woulde preuaile with anye equall,  
and discreet iudge or iurie. Neither  
may



may the Protestantes nowe at length  
glory in their great number, as some  
of them haue donne, for that their Re-  
ligion, is there in England, & in Scot-  
lande, and some thereof in Irelande,  
and in the Lowe-countries, & in some  
parts of Germany, and a fewe of them  
in Fraunce, for they neuer yet passed  
into Asia, nor into Affrica, nor into  
Greece, nor into many places of Eu-  
rope, muchlesse into the Indies. But  
indeed if you rightly scanne their Do-  
ctrine, you shall finde that your Reli-  
gion Protestantine of Englande, is no  
where in the worlde else, & that Eng-  
lish service contained in your booke of  
Common praier is vnknownen, & con-  
demned of all other Nations, and peo-  
ple vnder the cope of Heauen. So  
that in very deed the doctrine of your  
Protestantes is taught, or receaued,  
no where but in Englande, and the  
Puritane Doctrine of Scotlande (the  
contrarietie thereof duelye conside-  
red) is no where but in Scotlande, the  
Lutherane Doctrine taught in Den-  
marke, is no where but in Denmarke,  
and

*Apol. Ec-  
cles. Ang.*

and in a fewe places of *Germany*, the libertine Doctrine taught in the Low-countries, is no where but in the Low-countries, and the like may be said of other sectes.

Lastly, I doe heere consider with my selfe, if I should refuse the Catholike Romane Religion, so vniuersally taught, receaued & professed throughout all the worlde so many ages together, and embrace any of these newe silly sectes, aduenturing my soul thereupon, what all my progenitours & ancestors, if they were here againe, and sawe me doe so, would say vnto me, if they would vse such speeches as these: what doest thou condemne all our iudgements, and doings? Doest thou maligne that Religion, which was so highly esteemed and sought to aduance? Doest thou sende vs al to heauen and damnation? Wilt thou iudge thy selfe wiser and more in Gods fauour than any of vs were? And many such like speeches I thinke they would vse

---

THE SIXT REASON.

*Miracles.*

---

**T** rue miracles were neuer wrought but by them, who were of true religion, for that they are donne only by the power of God. Now it is so manifest that there hath beene almost an infinite number of myracles wrought by those who were of the Catholike and Romane Religion, and neuer any by them who were not of that Church, since Christes time, as he who shal deny it, may be proued no lesse impudent and shamelesse, than he who shal deny, that euer there was any Masse saide in times past in *England*, or that euer there were any warres betweene the Turkes and Christians, or that ther be any such countries as the East & West Indies. Which things if a man should deny, would he not of all men be deemed, not only impudent, but madde, drunken, or a foole? And surely the one is no lesse knowne by al approued  
wri-

writers, and eie witnesses than the o  
ther. For as in the Gospell, and in the  
Actes, the holy Scriptures witnesseth  
that miracles were wrought by Christ  
and his Apostles, so doe most appro  
ued authors of euery age vntil this day  
testifie and recorde the continuance  
of the working thereof in the Catho  
like Romane Church, the which Au  
thors for the most part were eie-wit  
nesses of the saide miracles, as for ex  
āple. In the second age were wrought  
those wonderful miracles by the Chri  
stian Souldiers in the armie of *M. An*  
*tonius*, which *Tertullian*, *Eusebius*, *Orosius*  
& the Emperoor himselfe haue recor  
ded. In the third age were the miracle  
of *Gregorius Thaumaturgus*, witnesses  
*Basil lib. de spiritu sancto Cap. 29.* *Gregory*  
*Nyssen in vita eius.* *Hierom de viris illustrib.*  
*Ruffinus lib. 7. hist. cap. 25.* In the fourth  
of *S. Anthony*, *Hilarion*, *Martine*, *Nicolas*  
and of others. In the fiste, those which  
*S. Augustine* setteth downe *lib. 22. de ci*  
*uit. Cap. 8.* In the sixt, those which *S.*  
*Gregory* maketh mention of, *lib. 3. dialo*  
*Cap. 2. & 3.* In the seauenth, those  
which

*Tert. in lib*  
*ad Scap. &*  
*in apol. c. 5*  
*Euseb. lib.*  
*5. hist. c. 5.*  
*Oros. lib.*  
*7. hist. c. 15*

which were done in *England*, in the cō-  
 uersio therof, writtē by the same *Greg.*  
*h. 9. ep. 58.* And by venerable *Bede. l. 1.*  
*hist. Ca. 31.* In the eight, the miracles of  
*S. Cuthbert, & S. Iohn* in *England*, also *Bede.*  
*lib. 4. hist. c. 5.* In the ninth, the miracles  
 of *Tharasius*, writtē by *Ignat. Nicen.* & of  
 others. In the tenth, the miracles of *S.*  
*Romuald.* recorded by *S. Pet. Damian:* of  
*S. Wenceslaus,* & of others which *Syrinus*  
 writeth. In the eleuēth, the miracles of  
*S. Edward k. & vir.* of *S. Ans.* & of others  
 In the twelfth, the miracles of *S. Mal. S.*  
*Barn.* & of others. In the thirteenth, the  
 miracles of *S. Fran. S. Dom. S. Bonauent. S.*  
*S. Celest.* & of others. In the fourteenth,  
 the miracles of *S. Bernardine S. Kather.* of  
*S. Sienna,* & of others. In the fifteenth, the  
 miracles of *S. Vinc. S. Ant.* & of others.  
 And last of al in this our sixteenth age  
 are the miracles of the glorious *S. Fran.*  
*de Paula,* of the holy Iesuit *Zauer,* in the  
*Indies,* & of many moe. And therefore  
 I say vnto you out of *S. Ang.* I am bound  
 & tied in the Catholike Church by the band  
 or chaine of myracles. And I am bolde  
 considering, and moste stedfastlye  
 beleeuing

Aug. de  
 vitil. cred.  
 cap. 17. &  
 lib. cont.  
 ep. fund.  
 cap. 4.

beleuing these infinite glorious myracles of all times and ages in the Catholike Romane Church, to crye out to Almighty God, with *Richard de S.V. Etore lib. 1. de trin. cap. 2.* Lord, if it be true which we beleue, thou hast deceaued vs: for these haue beene confirmed in vs by such signes and woonders as could not be wrought but by thee. But on the contrary part, neuer any Protestant could worke any myracle at all, but assaying to make some shewe thereof, to make their Doctrin the more probable to their followers, felt the iust reuengement of God, who turned all to their shame and confusion, as hee did by *Simon Magus*, by *Cyrola* the patriarch of the *Arrians*, as witneseth *Grego. Turonens. lib. 2. hist. Franc. cap. 3.* by the *Donatists. Optatus lib. 2. contr. Parmen.* And in our daies by *Luther*, endeavoring to dispossesse a wenche, and by *Caluin* going about to delude his disciples, as you may reade in *Hierom Bolfec. in vit. Calu. cap. 13.* And therefore they are most foolishe and miserably inconsiderate who beleue these newe fellowes, no

*Egesippus*  
lib. 3. de  
excid. hierosol. ca. 2.

Vid. *Staph*  
in abs. resp

being able to quicken a flea, & leaue  
the doctrine of the Catholike Church  
confirmed with innumerable miracles.

### THE VII. REASON.

*Visions, and the giste of Prophecie.*

**A**S TRUE Miracles neuer were  
wrought but by them who were  
of the true Church, so heauenly Visions,  
and the giste of Prophecie, were  
neuer founde to bee but in the same.  
And therefore the holye Apostle amongest  
other things which he vseth to commend his  
Doctrine, & himselfe to the *Corinthians* against  
Heretickes, *2. Cor. 12.* and false Apostles,  
he bringeth in this as one saying, *Now will I come to Visions  
and Reuelations of our Lord, &c.* And *S. Peter*  
alleageth for confirmation of his preaching the transfiguration of our lord  
in the mount which he sawe, & calleth  
it a Vision, he had a Vision of a sheet  
with all kind of beasts in it, when he was  
to deale with the *Gentiles*. And for the  
truth of Religion, and confirmation

*2. Pet. 1.*

*Mat. 17.*

*Act. 10.*

*& 11.*

D

of



of that which they did, *Act. 2.* he  
 leageth the prophecie of *Ioell*, who sa  
 eth amongst other thinges: *Your young  
 men shall see Visions*, and to bee briefer  
 this sort is the whole booke of the *Ap  
 calyps.* So that to see these kind of he  
 uenly Visions, and thereby to fore  
 things most certainly, is only among  
 them who are of the true Church. *And*  
 although there haue beene prophecies  
 amongst the *Heathens*, yet were they  
 not vndoubtedly true, as the Oracle  
 of *Apollo*, & such like illusions, except  
 they were for the confirmatiō of right  
 Religion, as the prophecies of the *S  
 bills*, and of *Balaam*. And the same may  
 be saide of heretikes, as of *Montanus*,  
*Luther*, of *Muncer*, and of such like, who  
 loke vpon them to prophecie some  
 their vtter shame, & some to their ow  
 destruction. But the Catho. Roman  
 Church hath had in it in all ages those  
 which had true Visions, and the gift  
 of true prophecie, as *Agabus. Act. 21.* *all*  
*Gregory Thaumaturge*, so *Basil. li. de Spiritu  
 sancto Cap. 29.* *S. Anthony*, the Abbot  
*John*, of whom, see *S. Aug. lib. 5. de ciuitate*

*Ioel. cap. 2*

*Euseb. lib.*

*5. hist. cap.*

*16. & 18.*

*400.*

*Cochlæus*

*in actis*

*Lutheri*



ap. 26. S. Monica, see *Aug. lib. 3. Confess.*  
 ap. 11. S. Benedicte see *Gregor. lib. 2. dial.*  
 ap. 15. S. Bernard, see in *eius vita. lib. 4.*  
 ap. 3. S. Frauncis, see in *eius vita Bona-*  
*ventura*, with many others, for seldome  
 was ther any who had the gifte of mi-  
 racles, but the same had this gifte also.  
 And in these daies, I knowe diuerse  
 sundry Papists, (as you cal them)  
 who haue seen vndoubtedly wonder-  
 ful Visions, which perhaps you maye  
 see recorded hereafter, with sufficient  
 and irrefragable testimony.

---

### THE VIII. REASON.

#### *Scriptures.*

---

N Either may here the Protestant  
 reply, and say, that the Papistes  
 builde vpon Miracles, Visions, Pro-  
 phecies, and vpon such like, but not  
 vpon the W O R D E, for al that they  
 alleadge are most agreeable to the  
 worde of God. Neither doe they teach  
 any Doctrine but such as is deriued  
 out of the holy Bible, & for the main-  
 taining

Aug. l. 28.  
con. Faust.  
cap. 2. & de  
vit. cred.  
cap. 3.

taining thereof, they are not compelled to denye certaine partes of God's holy Booke, as the Protestantes, and their predeceßours, heretiks, haue beene enforced to do. The *Manichees*, for that their heresies were so manifestly confuted by the Gospel of Saint *Mattheew*, and by the *Actes* of the Apostles, they coulde come no aunswere, nor other shifte, they denyed them to be Scripture. The *Ebinites*, because the Epistles of Saint *Paul* disproued more plainelye Cyrcumcision, which they maintained, denied them to be Scripture. *Luther* reiected the Epistle of *James*, because it was so plaine against the doctrine, of onely Faith. His disciples refused the bookes of *Tibias*, *Ecclesiasticus*, of the *Machabees*, and some others, because in them is plainly taught the Doctrine of the custodie of Angells, of Free-will, of Prayer for the Faithfull Soules departed, and of Prayer to Saints, al which they denyed, and therefore must they needs deny those parts of the holy Bible. For heretikes euer framed the Bible to their opinion.

opinions, chainging, wresting, paring,  
 & sometimes flatly reiecting, al which  
 made ouerplainely againſt ſuch Do-  
 ctine as they deuised, and ſo doe moſt  
 impudentlye the Protestantes nowe.  
 Whereas the Catholikes euer squared  
 their Doctine by the line and the le-  
 uell of the Worde of her Spouse, and  
 therefore neuer had cause to reiecte  
 the least iotte of the holy Bible, and at  
 one worde, the Catholikes followe the  
 Bible, but the Protestantes force the  
 Bible to followe them.

---

THE IX. REASON.

*Councells.*

---

**T**He Church of God hath euer  
 bin accustomed, when any he-  
 resie did spring vp therein, to gather a  
 Councell of Bishoppes, Prelates, and  
 of other Learned Men, in which the  
 trueth was approued, and the heresie  
 condemned. And whosoever were  
 condemned by such Councells, con-  
 firmed by the See Apostolike, were  
 euer deemed, and in very deece, were

heretiks, & for such at length were taken of all men, & in the end vanished away. So were the *Arrians* condemned in the Nyceene Counsel, the *Macedonians* in the Council of Constantinople, the *Nestorians* in the Ephesyne, the *Eutychians* in the Chalcedonian, & others in other Councils. Al which heretiks although they flourished for a time and drewe manye people, yea Emperours, Kings, States, & Countries after them, yet in time they came to nothing, & the councils which condemned thē, were vniuersally embraced. And no doubt the late famous council of Trent, which by the same authority & order hath condemned the Protestants & other sectaries for heretiks, will in time be euery where receiued, and these newefellowes by it anathematized, will vtterlye vanishe away. For indeed if a man consider the matter thoroughly, he shal plainly perceiue that these sects haue no likelihoode of continuance, by reason they haue no meanes to gather a Council, & much lesse to decide matters therein, if

were

ta were gathered, being without an head  
 as they are, & euery one cleauing on-  
 y to his own priuate opinion, & ther-  
 fore can neuer all meete together, or if  
 by anye power they were compelled  
 therunto, they haue no means to agre  
 on one, for that they wil not yeeld to  
 any iudgement, but what is framed of  
 their own braine, & therefore it must  
 needs be amongst them, as we see it to  
 be, *Quot homines, tot sententia*: So many  
 men, so many opinions. Lastly I would  
 haue you here to marke the dealing of  
 heretiks, who play by generall Coun-  
 cels euē as they play by the scriptures,  
 for they take & leaue as they luste, &  
 as best serueth their turne. There haue  
 bin in all, general Councels 18. Al ga-  
 thered, allowed, & confirmed by one  
 & the selfesame authority, of which the  
 Greeks receiue only 7. the *Lutherans*, the  
 first 6. the *Eutychians* which are in *Asia*  
 onely the first 3. the *Nestorians* which  
 are yet in the *East*, onely the first 2. the  
*Trinitaries* which are in *Hungary*, and  
*Poleland*, receiue none at all: Beholde  
 the libertie of your Gospel.

Concil.  
 Florent.  
 sess. 5. & 6.  
 Magdebur  
 cent. 8. cap  
 9. & cent.  
 9. cap. 9.

## THE X. REASON.

Fathers.

Causæus  
dialogue. 5  
& 11.

In Capt.  
Babilonica

THE Catholike Romane Religion is most plainly taught by the auncient Fathers of the first, second, third, fourth, fift, and sixt hundred years after Christ, and hath bin euer, (without al controuersie) taught of the Fathers of euerie age since vntill this day. That religion did *Dionysius*, *Arcopagita*, *Saint Paule* his Scholles so manifestly teach, as *Causæus* a french Protestant called him for his labour, by doating old man, much like as his Father *Luther* had said before him, that *Arcopagita* his vvorkes vvere like dreames, and most pernicious. The same faith was taught of *saint Ignatius*, *Clemens*, *Austinus*, *Tertullian*, *Cyprian*, *Irenæus*, and in one word all the auncient Fathers not one excepted. This is very plaine in that the Catholikes are put, & compelled by the Protestants

to defend, maintaine, and vpholde the credit, and authoritie of the saide Fathers; for the Protestants rayle at the, the Catholiks defend them; the Protestants refuse theyr authoritie, the Catholikes hold it for good: the Protestants will not be tried by them: the Catholikes appeale to theyr iudgement; and to be brieft, the Protestants make no more account of them, longer then they can wrest them to serue their turne, then thy doe of *Benis* of *Southampton*, or of *Adam Bell*. And in naming the Protestants, I include all the Puritanes: for I am not ignorant how the saide Protestants are driuen by the said Puritanes, to defende the Fathers, and also are called papists for theyr labour. And hereby it is manifest that the Fathers are with the Catholikes, and neyther with the Protestants, nor Puritanes. And whether all those auncients, being men of excellent wittes, of continuall studie, of wonderfull learning, seruient in prayer, holie in conuersation, greatlie in Gods fauour, mightie in vvorking of miracles,

miracles, & adorned with many such like giftes, were more like to vnderstand the Scriptures freshly deliuered vnto them from the Apostles themselves (who also no doubt, taught their schollers the true sense thereof, and they theirs, from one age to another,) or these late foolish, vnstudied, vnlearned, prophane, and arrogant fellows, be iudges your selues. But indeed it is no maruaile though the protestants doe contemne, yea reuile the

Luther in Capt. Bab. Causeus, vbi supra. Centuriat. centur. 2. cap. 10. Calvin instit. cap. 13 num. 29. Centur. 2. cap. 5. Causeus dialog. 8. & 11. & 6 beza in act Apost. ca. 23.

Fathers, in saying they taught thinges most like to dreames; they were doating oldmen; they had foule blemishes, and told trifling tales; they had weedes and dregges, blasphemyes, and monsters: they were childish, dull, and destitute of God, & babled they knew not what: they were bewitched of the Diuell, as damned as the Diuell, blasphemers, naughty, wicked: for they who cannot endure certaine set times to fast in, no maruaile though they reuile S. Basil, S. Gregory, Nazianzene, S. Leo, S. Chrysostome, which wrote such notable Sermons of Lent, and of other fasting dayes, then vsed as they are now in the Catholike Church.



Church. And they, who be giuen to Lust, to Gluttonie, to Ambition, to Couetousnes, and doe teach such doctrine as necessarilie bringeth forth such fruites, must needes contemne S. Basil, S. Chrysostome, S. Hierome, and S. Augustine, who haue written so excellently of the Order, Rule, & Vertues of Monkes. And generally whereas the Doctrine of the auncient Fathers is cleane contrarie to the Doctrine of Protestants, no meruaile though they be reiectēd by thē, as they euer haue bin of Heretikes. And although *Iwell* in his Sermon at Paules Crosse, most impudently challenged the Catholiks to bring any thing for certaine points of theyr Religion out of the Doctours of the first sixe hundred yeares: yet *Lawrence Humfrey* his pue fellowe, confessed that hee gaue, and graunted to the papists more than was meete, and vvas to himselfe iniurious, &c. and so hee confessed against his companion, that the FATHERS of the Primitiue Church were on the Papists side, and consequently not on theirs. And yet  
because

*Humfridus*  
in vita *Iwelli*.

because they haue founde by experience, that to teach Doctrine contrary to the auncient Fathers, soundeth but badlie in the peoples eares, in they Sermons they gladlie now & then alledge the authoritie of some Doctor or Father, vvhhen they can by any meanes wring, or wrest any peece of sentence so, as it may seeme to make for them And indeede hee vvho alledge the Doctors most, is most vvell prayled of the audience, as you vvell know, which is a pittifull thing in the hearer, and ridiculous in the Preacher, vvhen he cannot but know, (if he haue read any of them himselfe) that the Fathers do vvitest vtterly that Doctrine which hee wresteth them to confirme, and in the meane time the pore audience thinketh that they were of this new Religion, vvwhose simplicitie therein is most pittifullie abused, by the Preacher.

*THE*

---

THE XI. REASON.

*Triall of Trueth.*

---

It is manifest by the Holye Scriptures that it appertaineth to the Church to try & to discerne spirits, as also to determine & to decide doubts. And agreeably therunto shee hath in all ages mastered, ouer-ruled, & captiuated the vnderstanding of euery one, were hee neuer so wise, neuer so learned, or had he neuer so extraordinary giftes, except he obstinately defended an errour, which if he did, hee was condemned for an heretike, & so came to nothing. The Chatholike Church, I saye, directed by the Holye Ghost, hath euer separated from the trueth, all moales, all singular opinions, al errours and corruptions in euery mans workes and writings, in such sorte as that easilie and securely euery one maie knowe the trueth. And certainelie the Protestantes although they saye that they giue no credite to the CHURCH, but so farre forth as they

they finde in their Scriptures, doe, & can not otherwise but receaue the same Scriptures vppon the Catholike Romane Churches credit, & also the three Creedes of the Apostles, of *Athanasius*, and of *Nice*, and some Articles of beleefe, as, the Holy Ghost proceed from both the Father & the Sonne, & yet as from one beginning and many tearmes, as, Person, Trinitie, Consubstantiall, Sacraments, &c. which none could euer haue inuented, but onely the Catholike Church. Neyther is it possible for any man to know whether this Bible, which is vsed amongst Christians, be the true word of God indeede, or some fained thing, but onely vppon the Catholike Romane Churches credit. And *Saint Augustine* confesseth plainly, that he would not belecue the Ghospell, but that the authoritie of the Catholike Church moued him thereunto. And by the same Churches authoritie he was mooued to belecue the bookes of *Tobie*, *Iudith*, *Canticles*, *Wisedome*, *Ecclesiasticus*, *Machabees*, &c. as he himselfe fin-

Con. Epist  
Manich. c.  
5. lib. 2. de  
doct. Chr.  
cap. 8.

cerelie

Hereticke affirmeth. And surely it is wonderfull to see, how the Church of God receauing the Olde Testament from the Iewes, and manifesting to the world the Canon of the Holy bookes of the new Testamēt, hath in al times, in so many alterations, and chaunges, kept from the destruction, & corruption of Heretikes, Iewes, and Panims the whole authenticall corps of Holy Scripture, in such maner, as no Heretike in the world can charge her with adding, or diminishing the least iote thereof. Iudge you here whether the madnes of these new fellowes, be worthe to be wondred at, or no, who doe credit and beleue the Church in this point, and will not doe the same in others? Why should they rather trust the Church in this, thē in other things. And I would euery man would here consider the wonderfull integritie of the Catholike Romane Church, in keeping the Holy Bible so entire, and uncorrupted these fiftene hundred yeares together at the least, and the atheisticall reacherie of these of the  
newe

the new Religion, who occupying the Bible, nor hauing to doe with the healy scriptures for a thousand yeares together (as they themselues confesse) haue after the vniust vvrasting it out of the handes of the iust possessor thereof, robbed the Church of some many whole bookes, & besides of some many partes, and particles of the same. What these fellowes would bring this Holy Bible vnto in time, if they thus hold on, they may easily gesse, vvhich know their manifold corruption thereof in so few yeares. And yet forsooth they vwill haue all controuersies to be tried by only scriptures; which if they were not by them corrupted, & falsenlie translated, yet could they neuer finde out any secure truth by them only, for that none of them allowe any other mans exposition but their owne, and in so dealing they can but haue a gesse, or an opinion, or fantasie, but no faith at all. Which thing to declare more plainely; I aske the Protestant how he relying vpon only scripture, can shew mee certainly vvhich book

bookes be Scripture, and which not?  
And if hee be vnlearned, how know-  
teth hee that the translation which hee  
useth is truely made out of *Hebrew*,  
or *Greeke*, & *Latine*? And then how is hee  
sure of the sence, & exposition? And if  
he be neuer so learned, & haue neuer  
so many helps, all that hee can search  
and finde out, is but a priuate mans o-  
pinion, and consequentlie, his Faith  
which hee seemeth to haue, is groun-  
dled vpon his owne particular iudge-  
ment, and so indeed is no faith at all,  
but an opinion onely, as I said before:  
For faith must haue Gods expresse au-  
thoritie for her foundation. Here you  
may consider the miserable state, and  
condition of your newe Ghospellers:  
men that forsaking the Catholike and v-  
niuersall faith of Christendome, deli-  
uered to thē by the vniuersal Church,  
is founded vpon Scripture (vvhich  
the Church Christ and his Apostles gaue  
the expresse Commission to beleue)  
which was properly Faith, & founded  
vpon a rocke which could not faile; in  
that forsaking (I say) that fortres, they  
E cast



cast themselves into the waues of new opinions, whereby they haue no cōtaintie at all, but euery one chuse what hee liketh to himselfe, vvhich choise is properly called Heresie, as so the word signifieth. And let any Protestant in our Countrey of England tell mee, why he doth rather beleue his owne iudgement in points of Religion, then the iudgement of *Cyprian*, *Caluin*, and *Beza*, whome he thinketh were so excellent men? for euery one that hath any learning knoweth that they taught otherwise than now is taught in England. This you may plainly see the only touchstone of truth, to be the Catholike Church which cannot faile, and that they who cleaue to her iudgement, haue undoubtedly the truth; whereas on the other side, they, who ground on vpon Scriptures, expounding them according to their owne fantasie, and braine, playing the Maisters, and Pilots, and Boat-swaines themselves, admitting no iudge, no interpreter, no antiquitie, nor any other man

of tryall, (which is the greatest madness, and malediction that can be) must needs be destitute of all certainty, and of all Religion, and of all stay, and of all foundation, and of all rule, and of all order, and must needs wrangle and iangle without end, and without meanes to make an end, and must needs cause Nouelties without number, and libertie of life without feare or force of Ecclesiasticall Discipline to restrain them, and to conclude, they haue no meanes to rest, vntill the end in Atheisme.

---

### THE XII. REASON.

*The vse and custome of  
the Church.*

---

**T**HE vse, custome, and practise of the Church, hath (as it was in the prime thereof) beene alwayes an infallible rule to direct and order things by.

This the Apostle, after manie arguments, to prooue that women should not be beareheaded in Churches, applied as a Fort most stronge, and invincible to beare downe the gain-sayers thereof: *If any man* (saith hee, notwithstanding mine argumentes) *doe*

1. Cor. 11. *seeme to be contentious, we haue no such custome* (as women to pray vncouered nor the Church of God. And agreeable vnto this Saint *Augustine* saith: *If the whole Church throughout the world doe v*

Epist. 118. *any thing, onely to call in question, whether*  
cap. 5. *that thing should be so done, is a point of*  
*proude, or most straunge madnesse. And for*  
*this cause against the Pelagians, hee argueth*  
*ordinarilie out of the Churches custome,*  
Epist. 105. *proouing Children to be borne in sinne,*  
*because the Church doth Baptize them for Remission of*  
*sinnes. And because the Church vseth to Exorcise*  
*them, and to blowe vpon them, therefore the Diuell hath*  
*power ouer them, and that by sinne.*  
*And to this saith hee, the Pelagians with all their*  
*crafte could not answer: for they durst not say,*  
*(as the Protestants say)*

ay) wee care not for the Churches custome,  
 wee weigh not thereof. Manie such like  
 argumentes hath the same Saint Au-  
 gustine else vvhether: But in few vvordes  
 the custome of the church was a thing  
 vndoubted, as neuer any Heretike  
 before this our age durst aduenture to  
 stand against the same altogether: But  
 Heresies euer consisted only in some  
 matter of erroneous iudgement, and  
 false opinion, but the teachers thereof  
 neuer went about to chaunge the face  
 of Religion, as to take away the Sa-  
 crifice of the Church, as the Prote-  
 stants are bold to doe. And surelie in  
 this point the malepeartnesse, and de-  
 sperate boldnesse of the new Ghospel-  
 lers is wonderfull, who durst not one-  
 ly attempt to chaunge diuers pointes  
 of the Churches vse, & praetise, which  
 in all ages, of all men, was accounted  
 so heinous an offence to doe, but also  
 made no bones to take all quite away,  
 Customes, Ceremonies, Orders, yea  
 and the *Holie Masse* it selfe, placing in-  
 steede thereof in some places Chap-  
 ters and Psalmes ill translated into the

De bono  
 perseu. ca.  
 23.

Vulgar tongue, & in ſome other places, Ballades made of Pſalmes, commonly called *Geneua* Pſalmes, vnder rayling Sermons, and in other places other ſtuffe, as beſt pleaſed the humors of the deuilers thereof. And theſe new inuentions (forſooth) muſt the common people be compelled to come, and to forſake & renounce the Service and Sacrifice of the Catholike Church, left by God Almighty and continued euer through our Generations, as it muſt doe (mangle all Proteſtants heades) euen vnto the worlds end.

## THE XIII. REASON.

### *Doctrine.*

**T**HAT Church vvhose Doctrine tendeth to Mortification, and Holinesse of life must needs be the true Church, and consequentlie directed by Gods holie Spirit; and contrariwise, that Sect or Congregation, which teacheth the contrarie, is most undoubtedly false, and consequentlie guided by an euill spirit.

This is so manifest, as it needeth no prooffe: for every man knoweth that the Catholike Church is called Holy, because it professeth or teacheth, nothing but that which is Holie. Now if a man consider duellie the Doctrine of the Romane Church, he shall finde it to be of the former sort, and easilie he may perceauce the Doctrine of this new religion to be of the latter. But I will not heere speake of the fruites of CATHOLIKES, and Protestants,

Math. 7.

(although indeede there be no comparison in life, for that euery one seeth and easilie confesseth the Catholike to liue most vprightlie, & Saint-like; but I speake of that which their religion teacheth them to doe: for of that especially our Lord meant vwhen he said: *You shall know them by their fruit.* First, therefore to declare this point, if you compare the clergie of the Roman Religion, vvith these new Clergie men, you may see the Orders, and Institutions of the one sorte to moue them to mortification, & to the contempt of earthly things, and the institution of the other to prick them forward to all vanitie, & to carnall libertie: for a Priest of the Catholike Church receaueth in a most solemne maner seauen Orders, whereof three are called Holie, because they are about Sacred and holie things, as the Body & Blood of our Sauour, holy vessels, &c. And euery thing which the said priest must vse, is holy, and therefore there is required in him the greatest purity possible to be had, so as he must haue his minde



and thoughts free from all carnallitie,  
 and worldly thinges, and for such like  
 causes he is restrained from marriage,  
 although it be in it selfe honorable, &  
 instituted by God himselfe, but yee  
 who so is yoaked therein must needes  
 apply himselfe to worldly affaires, and  
 so is diuided as the Apostle saith. And 1. Cor. 7.  
 because he is restrained from marriage  
 & bound to liue Chaste or continent,  
 hee may not vse anye trimming, or  
 tricking vp of himselfe in amorous at-  
 tyre, nor vse any dalliance, or fondnes  
 with weomen, but euer remembring  
 that he is as a dead man, in regarde of  
 such thinges, he must be far from such  
 lightnesse, but on the other side, the  
 Protestant Minister hauing receiued  
 no Orders, but a certaine kinde of  
 Deaconshippe, and Ministershippe, of  
 their owne inuention, and hauing no  
 Holy or Sacred thinges to deale with-  
 al, but left to all liberty of winding &  
rewinning, which he cannot ordinari-  
 ly doe without woing, woe he cannot  
 handsomely, without hee something  
 tricke & trimme vp himselfe to allure,  
 and

winding &  
 rewinding

& please the eie of his sweet hart, must  
 needes goe trickly with faire starched  
 ruffes, fine mousaches, trimmet rufes, ch  
 lonians, vse amorous glaunces, yea & say  
 that sometimes when they are readinge  
 their Chapters in the Church, with  
 showland such-like fonde & foolish  
 inconueniences, which ensue there  
 upon. Furthermore, the Romane Re-  
 ligion teacheth Restitution of good  
 wrongfully taken, and of all wronges  
 whatsoeuer, which brideleth and re-  
 strameth people from bribery, extor-  
 tion, theft, vsury, symony, & from such  
 like: But the Protestants medling little  
 with such doctrine, leaueth al at large  
 to his folowers, without restraint of a-  
 ny such crime. The Catholike religion  
 teacheth obseruatiō of vowes & pro-  
 mises which must needes cause great  
 trust & fidelity in the professors ther-  
 of, the Protestant teacheth, that they  
 bind not in cōscience, which openeth  
 the doore to distrust, and maketh the  
 people that one wil not trust another,  
 but must haue him in bandes, with su-  
 erties & with all fastnes possible to be  
 deu-

enised. The Catholike religiō teacheth abstinēce & fasting, which mortifieth our bodies, & enricheth our consciences, the Protestāt teacheth to eat flesh of all kinds of meats euery day, as often as the belly desireth, which causeth plenty of lust in the carcase, & dearth & scarcity in the cōmon-wealth. The Catholike Religion forbiddeth Land-Lords to raise their rents, except vrgēt occasion driue thē so to doe, by which prohibition infinite nūbers of people are benefited & holpe, the Protestants teaching the Land-Lord to doe what he list with his owne, ruyneth, and vtterly beggereth thowlandes of poore people. The Catholike religion teacheth Marriage, to bee indissoluble, so as they who be once lawefully Married, can neuer be so diuorced, as either party e maie euer Marry againe, whilest the other liueth, which causeth Man and Wife to beare much one with the other, knowing there is noe hope of chaunging, but the Protestant teaching that they may Marry againe, yeeldeth them occasion, one easilie

to dislike of the other, beeing both hope to marry againe, and to chaine as ofte as they liste. The Catholike religion teacheth that al Laws of magistrates, which bee not expresselye against the word of God, doe bind the subjects in conscience to obay them not onely openly, but also in secret whereupon doe followe peace, quietnesse and obedience to Superiours but the Protestant teaching the contrary, bringeth Magistrates into contempt, and causeth al disorder in the Common-wealth. The Catholike religion teacheth differences of sinne some to be more grievous than others some Mortall, some Veniall, and that Concupiscence or naturall inclination to lust of it selfe is no sinne, whereupon Catholikes are taught to strieve against this motion, knowing it to be no offence except they yeelde vnto it, and also they manfully fight against greater sinnes, although they cannot easily auoide lesser, or Veniall offences but the Protestant teaching, that euery sinne, be it neuer so small doth de  
serue

erue damnation, and Concupiscence  
to be sinne, which no man can auoid,  
maketh people, to leaue all to God  
his mercy, but neuer to resiste sin, nor  
motion thereunto, for that in his opi-  
nion it is but lost labour so to do. The  
Catholike Religion teacheth, rewarde  
of good and bad life in the worlde to  
come, which causeth people to ende-  
avour to doe al good workes, and to a-  
void all euill as farre forth as possibly  
they can: but the Protestant teach-  
ing the contrary, giueth the people  
occasion to be negligent in dooing of  
good, and little or nothing fearfull to  
doe euill. The Catholike Religion  
teacheth Confesson to a Priest of all  
deadly sins which we can remember,  
vnder paine of damnation, which re-  
straineth people from sinne, & causeth  
them particularly to be wel instructed  
and counseled: but the Protestant ta-  
king that away, setteth open a doare  
to all wickednesse, and to losenesse of  
life, as also to ignorance. The Catho-  
like Religion teacheth Satisfaction to  
be donne either in this life, or in Pur-  
gatory

tory in the next, which causeth people to vndertake willingly penal works, fasting, praier, almeſe-deeds, &c. vpon the conſideration of this, & of reward in Heauen, they builded ſo many goodly Churches, Colledges, Monasteries, Hoſpitalles, Schooles, & they gaue ſuch large Almes, they ſuſtained their bodies with Fasting and wearing of hair-cloath, they watched, they praied, they Married pore & fatherleſſe children, & did a thouſand kinds of ſuch like good works: but the Protestant denying Satisfaction, and taking away Purgatorye, robbeth the pore of their Almes, children of their education, the ſicke of their releefe, maketh men vnwilling to doe any good worke at all. The Catholike Religion teacheth Free-wil, which causeth people to endeavour to doe good, & to ſhew themſelues from euil: the Protestant taking it away discourageth men vtterly from doing good workes, for who will goe about a thing which is not in his power, for the which, if he did it, he ſhall haue no recompence. The Catholike Religion

gion teacheth the holy Masse, to be a Sacrifice in which the very Body and Bloode of our Sauour is offered vp, which maketh people so deuout, & reuerent at the seruice thereof, as that they kneele altogether, pray continually, giue attēdance to no other thing for t hat time, & therupon it commeth that they beare such respecte & reuerence to Priestes: but the Protestant, allowing nothing but certaine chapters, psalmes: and collects, to be read in the vulgar tounge, giueth the people occasiō to be vndeuous, irreligious, & vnreuerent for that they see nothing worthie of reuerence. Heereupon you may see the people at the Protestants seruice, some staring about them, without Boke or Bead in their hands, some walking, some talking, some iangling, but none kneeling, or praying, or vsing any reuerence at al, either to seruice, or to minister, & no maruel when euery one of thē, if he can but read, can play the minister at home as wel as the best curate of thē al. Many such differences of doctrine might be set down,  
which



which because of breuity I will omit.  
 Only this I say: If the Protestants doctrine doe open the right way to heaven, then is the way to heaven more pleasant and delightfull to fleshe and bloode, and consequently most easie to be walked.

---

*THE XIII. REASON.*

*Negative Doctrine.*

---

**A**S it is more easie to pull downe and to destroy, than to build, to make vp, so is it farre more easie without comparison, to denye any thing, than to inuent, affirme, confirm, ratifie, proue, and establishe the same. And whereas these of this newe religion take vpon them to reforme the Catholike Church, surelye if a man weigh diligentlie the substance, and manner of their reformation, he shall finde it to be very strainge, for that consisteth altogether in denying, destroying, and pulling down, much like vnto *Tarletons* Fathers doing, who be

ing Church-warden sold all the leadd  
off the parish Church, and the bels, &  
the glasse thereof, vpon his own pro-  
per coste and charges, not asking the  
parish one pennie towards it; so the  
Protestants haue destroyed and pul-  
led downe Abbies, Monasteries, Pri-  
ories, Nunries, Chauntryes, Aultars,  
Shrines, and in some places Churches,  
with other such like, and haue sold &  
made all away of theyr owne proper  
cost, not asking the Papists, who were  
the Founders and Erectors thereof, so  
much as one halfe-pennie towards  
these theyr great charges. And what  
proceeding you see in these their do-  
ings, the like you may behold in their  
new teaching; for they doe nought  
but destroy, pull downe, and denie  
many pointes of Religion; but they  
teach, or establish none which vvas  
not before in the Romane Church: So  
that as touching spirituall houses, and  
liuinges, the Papists were the Found-  
ers, and the Protestants destroyers, &  
sellers thereof. Euen so in Christian  
Doctrine, the Papists euer were, and  
F are

are the publishers, and maintainers, & Heretikes & Protestants the destroyers, and deniers thereof: for the Catholike affirmeth Baptisme of children to be necessarie, the Protestant denyeth it. The Catholike affirmeth men to be iustified, by inherent iustice, the Protestant denyeth it. The Catholike affirmeth certaine preparations to be necessarie to iustification on the behalfe of mā, the protestant denyeth it. The Catholike affirmeth good works to be necessarie, and to haue theyr reward, the Protestant denieth it. The Catholike affirmeth that we haue free will, the Protestant denieth it. The Catholike affirmeth that yvee may keepe the Commaundementes, the Protestant denyeth it. The Catholike affirmeth humane Lawes agreeable to GODS WORD to bynde in conscience, the Protestant denyeth it. The Catholike affirmeth seauen SACRAMENTS, the Protestant denyeth fīue, if not all. The Catholike affirmeth Priest-hood, the Protestant denyeth it. The Catholike af-  
firmeth

firmeth single life of the Cleargie, the Protestant denyeth it. The Catholicke affirmeth Pennance, the Protestant denyeth it. The Catholicke affirmeth Contrition, the Protestant denyeth it. The Catholicke affirmeth Confession, Satisfaction, Indulgences, Prayer for the deade, Exequyes, Anniversaries, the Protestant denyeth them all. The Catholicke affirmeth the Reall Presence, the Sacrifice of the holie Masse, Aulears, and all thinges belonging thereunto, the Protestant denyeth them all. The Catholicke affirmeth vvotshpping of Saintes, prayer vnto them, feastes of them, adoration of theyr Reliques, and Images, the Protestant denyeth all. The Catholicke affirmeth trimming vpp of Churches, Ceremonies, Singing, Pilgrimages, Supremacie of Saint *Peeter*, Monasticall vowes, choyce of meats and fasting, the Protestant denyeth all. The Catholicke affirmeth all the Bible to be Canonickall Scripture, the Protestant denyeth diuers partes thereof. The Catholike

A Loude  
lye

affirmeth the perpetuall virginie of  
our blessed Lady, the Protestant denyeth it. The Catholike affirmeth the  
Church to be visible, the Protestant  
denyeth it. And many moe such li-  
pointes of Christian Doctrine the Ca-  
tholik Church deliuereth to her Ch-  
dren, as she hath receaued them from  
her Spouse Christ, which the Pro-  
stant vterlie denieth, and indeede  
firmeth, or putteth downe nothing  
more then he found before in the  
Catholike Church: wherby you may  
see their Doctrine to be altogether  
nothing, but meere negations, & flat  
denials; and so I see plainly that by  
their Negative Doctrine they have  
profited the Christian world nothing  
at all, but haue taken away from  
much of that which it had; and in the  
manner as they are, any horse, or ass  
if he could but speake as *Balaams* Ass  
did, so it were but one worde, that  
*Nego*, might be as good a Protestant  
as the best of them all. Neyther can  
it be saide, that they doe as the first  
Christians did, which denyed and de-  
stroyed

destroyed the false and superstitious religion of the Heathens: for that the Christians did that by manifest Commission from God himselfe, by working of Miracles. & by planting Christian religion in place thereof: but the Protestantes neither doe that which they do, by any authoritie from God, nor euer could work any one miracle, as is afore-saide, and insteede of that which they reiect & pull downe, they place iust nothing.

---

THE XV. REASON.

*Diuinitie.*

---

IF you looke into the Vniuersities of the Catholiks, & of Protestants, you shal see in the one the whole corps of Diuinitie, and of Christian trueth most pythelie and profoundly taught: but in the other nothing but a number of pelting obiections taken out of *Caluins Institutions*, or out of the *Magdeburgenses*, or out of some Hereticall Pamphlet, together with wrested in-

F 3      terpretations

terpretations of the new Testament  
 which they haue learned of *Beza*, or of  
 some such like fellow, & in some they  
 trouble themselves with nothing, but  
 onely with the Controuerfies of the  
 time, & that is all the Diuinity which  
 they haue, or meddle withall. But the  
 Catholike Diuines studie, and teach  
 in theyr Schooles most exactlie, all  
 thinges vvhich man may in this life  
 know of **GOD ALMIGHTIE**, of his  
 Simplicite, Perfection, Goodnesse, Infinitie  
 of his being in his creatures, of his immuta-  
 bilitie, Eternitie, Vnitie, knowledge, and  
 seeing of him, of his names, Science, Ideas,  
 Life, Will, Loue, Iustice, and Mercie, Pro-  
 uidence, Power, Felicitie, of the Blessed Tri-  
 nitie of the Father, Sonne, and Holy Ghost,  
 of theyr Equalitie, Vnitie, Consubstantia-  
 litie in one. **GOD-HEAD**, of the Crea-  
 tion of thinges, of Angels, of theyr substance,  
 Incorporation, local motion, Knowledge, Will,  
 Loue, Production, Goodnesse, and Badnesse,  
 of mans Creation, of his Bodie, Soule, of all  
 the powers, and parts thereof, of his Propaga-  
 tion, of the end whereunto hee is created, of  
 Vertue, and Vice in generall, and in particu-  
 lar,



lar, of the Incarnation of Gods Sonne, ioyn-  
ing two most different natures of God, and  
Man, both entire, both complete, without cō-  
mixture, or confusion into the vnitie of one  
person, of the perfections & defect; assump-  
ted by him, of the Resurrection & Iudgemēt,  
and of many other profound pointes,  
vvhich the Protestantes neuer beate  
their braines about, and indeede they  
cannot possible studie these thinges  
throughlie, beeing somuch occupied  
about wooing, vvenching, and wiue-  
ing, taking vppon them to be Do-  
ctours of Diuinitie, and Husbandes  
also.

And therefore if the learnedst a-  
mongst them should appeare in Ca-  
tholicke Schooles, or Vniuersities a-  
broade, hee would not once dare to  
open his mouth in matters of Lear-  
ning, among the great nūber of most  
excellent learned men, which there  
are founde, as wee haue vuell proued  
by such of your Protestants as nowe  
and then goe abroade to forraine V-  
NIVERSITIES, and are very quick-  
lie brought to Confesse theyr inc-  
F 4 qualitie

qualitie in this kinde, for that they  
 scarce vnderstand the verie ordinarie  
 tearmes of the learned sciences, which  
 the others doe fullie possesse. And I  
 pray you, what a learned Clergie was  
 there in Queene *Maries* time in our  
 Countrie of England, in respect of  
 these pore creatures, that occupy now  
 theyr Prebends, and sit in the sunne-  
 shine of theyr new pretended Ghos-  
 pell with theyr Wiues and Children  
 rounde about them? Were not one  
*Tonstall*, one *Watson*, one *Christopherson*,  
 for learning, one *Fecknā*, one *Gardener*,  
 one *White*, for wisdom & learning to-  
 geather, able to set to Schoole all your  
 ruffed Cleergie at this day, for tearme  
 of life, and after, as by their workes &  
 writings yet extant doth wel appeare.  
 This grosse ignorance of these newe  
 Ghospellers is the cause that the peo-  
 ple doe remaine vtterly voide of the  
 knowledge of mysteries, which they  
 are bound to beleue vppon paine of  
 damnation, and they cannot other-  
 wise be, when as their Leaders & Do-  
 ctours are altogether vnskilfull of the  
 points

a great Ca.  
 Benigne

points afore-named : But if they can speake a litle Greeke, and a few words in Hebrew, and vsesome Inke horne Eloquence, with rayling against Pope and Papistes, then are they forsooth deepe Diuines. Take the most learned Doctour of them all, and set him to reason with an Heathen, or with an Atheist, and you shall see what goodly arguments hee will make, nay you shall see him betray the truth for lacke of learning, for that he is vterly ignorant (as they are all) of Schoole Diuinitie. And hereupon it is that theyr Preachers comming to reason vwith the Turkish Priestes haue beene driuen to yeelde, and haue become Mahometans: for indeed one who taketh vpon him to be Doctour of Diuinitie, ought to be so instructed & furnished with Philosophie, Morall, Physicall, and Metaphysicall, with Logicke, and with all humane helps, with Councels, Fathers, Histories, and such like, and not only with the bare text of the Bible, as that he may be able to defend the faith of Christ in all points, against

*Jewes,*

*Iewes, Turkes, Heathens, Atheistes, & not*  
only against heretiks. And here I can  
not but admire the providēce & good-  
nes of God towards his Church, in fur-  
nishing it with all kinds of learning,  
sciences, whereby it may defend, and  
maintaine it self against all sorts of en-  
mies, be they *Iewes, Turkes, Heathens,*  
*atheists* or *Heretikes* vvhatsoever: for  
the Vniuersities thereof, you may see  
most learnedly, substantially, orderly  
and vniuersallie taught all Christian  
truth, and that in short space: for in  
or 5. yeares the whole course of Divi-  
nity is taught vnder two or three re-  
ders, & in the same time the Contro-  
uersies by another reader, by another  
all the new Testament is learnedlie,  
soundly expounded, besides an infinite  
publike Disputations euerie yeare of  
some whole matter, as of Baptisme, of  
the Eucharist, of the Trinitie, of the  
Incarnation, of Angels, of the Supre-  
macie, &c. and withall, the whole Bi-  
ble read ouer at Table euerie yeare, &  
alwaies after Dinner and Supper, two  
Chapters of it, one of the new, and an-  
other

other of the old testament diligentlie examined, vvith familiar conference betweene the learned, and the younger sort. And besides all this there are taught *Cases of Conscience*, in which is set downe, what is sinne, and vvhat not: the differences of sinnes, which great, which lesser, &c. which is a most fruitfull & a most profitable kind of knowledge, and therefore is much studied, and practised by Catholike Priests, & Diuines, who teach the people thereby to rule, and to order their liues and actions. Neyther doth the Protestant meddle with these matters of Conscience, but fraighteth his ship only with Faith, and neuer beateth his braine about sinnes, for that he thinketh none to be imputed to such Predestinated, as they all weene them-selues to be, which causeth the people theyr followers to be vterly ignorant of the nature, differences, and quality of sins, and consequently nothing fearefull, or stayed by any conscience to commit the same.

THE

---

THE XVI. REASON.  
*Holinesse of Life.*

---

**A**Lthough vpon externall & outward holinesse vve may not infallibly inferre true Religion, for the among Iewes, Turkes, and other Infidelles, some make great shewe of piety and deuotion, yet we may truely argue that amongst what company or congregation soeuer, there is not generally, any piety, deuotion, mortification, or holinesse of life, but contrary-wise, impiety, irreligiosity, carnality, and losenesse of life, vniuersally to be seene, and that necessarily issuing out of the bowelles of their doctrine, that there possibly can be no true Religion: For that the spirit of God, which guideth, directeth, and as it were informeth true Religion, will not suffer it to be vniuersally fruitlesse, and of no efficacie: For otherwise it should be frustrated of it end, which is to make the embracers thereof Holy, & good.

And

And besides it was foretolde by the Prophet, that CHRIST his Doctrine *Esa. cap. 11* should alter mens conditions, and natures, so as such as were most fierce, savage, and wicked before, should by it become most humble, kind, & gentle, which can no way be applied to the Protestants, as their bloody tragedies raised in *Fraunce, Flaunders, Scotland, Switzerland*, and in other partes of *Germany* sufficiently doe witnesse, where were slaine aboue an hundred thousande people within one yeere, by the rebellion and wars of the countriemen against their Lords for the controuersie of Religion, such humility, obedience, and meekenesse of hart, this new Doctrine imprinted presentlye as it came. And albeit externall holinesse doth not (as is aforesaide) necessarilie inferre true religion, yet doth it giue a great presumption thereof, especially if there be inwarde zeale, and aboue all, Charity. Nowe it cannot be but most plaine to euery one, who knoweth both, that the liues of Catholikes, in all landes, and that in all ages, and  
namely

Sledan.



namely of our auncestours, and predecessours there in *Englande* were, & are of those who now be, for the most pure, most Holy, most Innocent, most Religious, and most Godly; and the lives of the Protestantes ordinarilye more clewde, loose, and voide of piety. And first, if you take a viewe of the Clergie, & of the Religious men, & women of the Catholike church, you shall finde infinit numbers to haue lead Celestiall and Angelicall liues heere on earth, free from all worldly, carnall, & earthly desires, with contempt of all humane & transitory things, as *S. Paul* the first Eremite, *S. Anthony*, *S. Hilary*, *S. Greg.* *S. Ier.* *S. Aug.* *S. Bern.* *S. Fraun.* *S. Dom.* *S. Bened.* *S. Thom.* *Aquin.* *S. Bonaventure*, with innumerable others suchlike, whose liues were most heauenly, togeather with millions of professed Virgins, vowed Widdowes, poore by wil and promise, persons of both sexes dedicated to God by renouncing the vvorlde with the delights thereof, some liuing in Deserts, or Caves of the earth, some in Cloysters in com-

minutie vnder obedience; with infinite numbers of secular Priesttes, most godlie and deuoute. And although I will not denie, but that some there were among the Cleargie, and Religious people in this latter age, which liued not according to theyr Orders, & Rules, but scandalized the Church of God: yet may I truelie say, that they who did so, vvere not the hundreth part so many, as the Protestantes most falsely make them: But the trueth is, that among a great number (for there were of Priesttes and Religious men, at the least fīue times so many, as there be now ministers) a few were bad, and now the ministers being but fewe in respect of them, are all naught. And no meruaile: for the Catholike Cleargie, and Religious persons, were by theyr Orders bound to fundrie & diuers houres of prayer, as to seauen in the day & night, the religious to rise euery night at midnight, to pray & sing laudes to God, when others sleep two or three houres togeather, besides other Exercises, Contemplations, and Medi-

Meditations in the day time, and neuer to haue so much as one vvh<sup>e</sup> houre voyde of some godlie employ<sup>m</sup>entes. I would you did but see the manner of the liues of the blessed C<sup>o</sup>pucynes, which here to recount would be so long, and hardlie could I reckon v<sup>p</sup> all theyr holy Exercises of mortifications, or of the happie Fathers of the Societie of Iesus, or of others such like. Oh what Fasting, what Prayer, vvh<sup>e</sup> Meditation, vvh<sup>e</sup> Contemplation, what wearing of Haire-cloth, what whipping, of themselves, what watching, what visiting of the sicke, what teaching of the ignoraunt, vvh<sup>e</sup> rebuking of Sinners, vvh<sup>e</sup> comforting of the afflicted shoulde you be holde? These pray, whilest your ministers playe: These faste, whilest they feast: These meditate the Contempt of the World, whilest they beat their braines, to compasse worldly commodities: These Watche & sing Praise to God in the Night, whilest they in warme bedde hugge their Sweete *bees in their armes.* Who is he amongst you  
 wh<sup>o</sup>

which seeth not, and is not ashamed of the liues of your ministers? Are not some of them almost in euery circuite hanged for robberies, for rapes, imprisoned for Zodomie, for hauing diuers wiues at once, for debt, and for other knaueries. The law bindeth them to haue but one Wife at once, and shee must bee vewed by two Iustices of Peace, to see that shee be a maide for sooth. But doe they not now & then take their wiues from *Colmans* hedge, and some, other common strumpets? and doe not theyr wiues proue there-after? An hundred examples I could here alleadge to prooue these thinges, but I will not pollute my paper at this time with such filthy matter. Look into the Laitie of the Protestants, and tell mee weather there euer was such Pride, especially in apparell? Did not all these new-fashioned attyres, come in with your new religion? Your loose Gownes, your Traines, your Verdingales, your Borders, your Periugles, your Coronets, your Wyres, your Ruffles starched, white, blew, &c. your

From thence  
had the vi-  
car of wea-  
ram his  
trul by his  
own con-  
fession.

Setting stickes, your *Venetian, French, Spanish* and *Switzers* hole, your *Galle-galcónes*, your *Scabilonians*, your *S. Thomas Onions*, your *Ruffes*, your *Cuffes*, and a thousand such new devised *Luciferian* trinckets. Is not all spent now in *Pride*, and *brauerie*, which in *Catholike* time vvas employed in house-keeping, and in releeuing the pore? What couetuosnes, vsurie, *Simonie*, and *bribrie*, is amongst the *Protestants*? What *Spiritual* lining is now giuen freely? What money lent without vsurie? What woman married without touch of her honesty? yea wel if she haue not had a barn before: who liueth without *Enuie*, *Emulation*, *contention*, or going to law with his neighbour? was there euer amongst the *Heathens* such *gluttonie*, such *drunkennes*, such getting of *bastards*, such *extortion*, such wrongs as you see amōgst these new *ghospellers*? If you begin at the one end of the lād and passe through all the *shieres*, *parishes*, *cities*, *townes*, & *villages*, till you come to the other end, you may see  
that

that generally, as euery mā is inclined and bent to lewdnes, & mischief, so is he most fit for the protestants religiō. If he neuer pray, neuer fast, neuer giue almes, if hee be a ruffian, a swearer, a blasphemmer, a quarriler, a fornicator, & in brieft, a disordered person in what kind soeuer, hee is verie proane and in nere dispositiō to be a protestāt. And this not onely in *England*, but in other countries also, & not only in this time wherein their number is greatly increased, but euen in the beginning when a show at the least, of honest behauiour should haue ttād them in great steed. This to be true you may learne of one who lost his credit with the Catholike Church, for fauouring their doctrine, and therefore had no reason to say otherwise of them then hee knewe to be true, I meane *Erasmus Roterodamus*, who writeth of them thus. In *Epist*, in *Pseudo. Euang.*

Looke vppon these *Euangelicall* people, & marke wheather there be amongst them lesse *Royot*, lesse *Sensualitie*, lesse *Coniunctionnesse* then is among them, whom you detest so much.

Shew me whome this Ghosfell hath made of a  
 rauenous glutton, a sober abstainer: of cruell  
 gentle: of couetous, liberall: of a slanderer,  
 a good reporter: of an vnchaste sinner, a ver-  
 tuous liuer. I will shew thee many that haue  
 bin made worse then them-selues. Thus far  
*Erasmus*. And no meruaile though the  
 followers be such, when as theyr verie  
 first Apostle, Ringleader, and Reform-  
 er of all, who first broake the ice, &  
 was indeed the Authour, and founder  
 of theyr Religion, led a most brutishe  
 life: for was he not a lecherous Friar?  
 tooke he not a Nunne to Wife, if so I  
 may tearme it? An act not onlie for-  
 bidden by holie writ, but by the Ciuil  
 Lawes, and by *Iovinian* the Emperour  
 aboue a thousand yeres agoe, and that  
 vnder the paine of death. Surpassed  
 he not all other in Pride? Confesseth  
 hee not that hee had conference with  
 the diuell about the Masse? Was not  
 Enuie and Couetousnes the causes of  
 his revolt? Read his life, and see whe-  
 ther hee was a man fit to Reforme the  
 Christian Worlde, or rather sent to  
 shame all his followers? Good Lord,  
 that

L. Si quis  
 non dicā.  
 cap. de E-  
 pist. Cop.  
 & cleric.



that men can be so blinde, and so bewitched, as to thinke that the trueth from Heauen should be reuealed to such a one; or that such should haue grace to know the trueth, and to follow it, who neuer fast, seldome, or neuer praie to obtaine the same, neuer punish theyr bodies, neuer mortifie theyr earthlie members, &c. rather then to a number of quiet, modest, & harmeles men, who by prayer, by fasting, by almes-deedes, by workes of mercie, by all vertuous meanes labour to attaine the knowledg of the truth. And who is he that can deny, but that in our auncestors dayes when Catholike Religion flourished, brauerie in apparrell was vnknowne, and insteede thereof innocent plainenesse vvas to be seene, & that there was no chaunge, no new deuises, litle lawing, for when anie strife fell out, the Priest theyr Ghostlie Father decided the matter, and made them friends; seldome any single woman miscarried in any parish, no Simony, no Vsurie, litle fraude or deceit, each one trusted other with-

out bill or bond, and to be briefe, that euerywhere raigned simplicity, & innocency? Oh how many thousandes then left the world before it left the, dedicating themselues whollie to the seruice of God, and that of all Estates: many Kings and Queenes not only of other Countries, but diuers euen of England, gaue ouer their Kingdomes and became Religious men, and women. And the like did innumerable of inferiour degrees: whereas the Protestants provide by wast, desolation, destruction, and (as it were) by law, that no such orders of holie men and women be amongst them: they will haue no Maides, but such as can get no matches, no man is poore amongst them but vvith grudge, and much against his wil, no vow is made to God, but if it should be, it must not be kept, fasters with them are Pharises, Monks mad men, & those which mortifie themselves, they account Hypocrites, & in in one word they are in theyr liues, as they be in doctrine, Libertines. And in nothing more doth the difference  
of

of the efficacy of their doctrine, & the Catholikes appeare then in this; that if for feare of troubles, or for any other cause, one who was a Cath. is become in outward show a Protestant (for in his conscience such a one teldome or neuer thinketh the Protestants religion to be true) the same is so far from bettering his former life thereby, (according to *Erasmus* his saying before alleaged) as that you may see him wallowe in al kind of sins. Set before your eyes any one ther in *England*, who hath left the Catholike Religion, & is become a Protestant, & marke whether he be not as a youg calfe let out of his crew, or as a colt leapt out of his inclosure? How manie may you see there amongst you of such good fellowes, which shew plainely that they haue, *Conscientiam canteriatam*, a feared Conscience. If you turne any Seminary Priest to your side, doth he liue more vnspottedly with you, then hee liued before in his own professiō, or doth he not rather then drinke vp any kind of sinne as easilie as a Dogge lapeth water?

But on the other side, if anie doe leaue the Protestants, & become a Catho- like, doth he not forthwith leaue al his vices? I wish you would but consider a litle the wonderfull chaunge of such a one, whom I may more easilie leaue to your consideration, then describe him: but surely if you did see into it, you would say: *Digitus Dei est hic, this is the finger, or power of God.*

---

THE XVII. REASON.

*Constancie in Doctrine.*

---

**T**HE Doctrine of the Romaine Church hath euer remained settled, and staid without chaunge or in- nouation, howsoever time euer fleet- ing, altereth many thinges to disad- uantage, and no man will denie but that it had the truth, when the Apo- stles said to the Romanes: *I giue thanks to my God through Iesue Christ for you all, because your faith is reported in the vniuer- sall world.* Therefore vntil it be shewed that

Rom. ca. 1.

that it hath swarued from that Faith  
vvhich the Apostle then spoke of, I  
cannot but iudge it to haue the true  
Religion. And I thinke that no man  
can proue, that euer anie Pope, or Bi-  
shoppe in anye See did at anye time  
chaunge in any point the Religion of  
his predeceffour. For example sake, if  
you looke but into the See of *Canter-  
bury* in your owne Countrye, & rekon  
from him who was Arch-bishop ther-  
of in King Henry the eight his dates,  
before he chaunged Religion, you shal  
find that that Arch-bishop taught the  
same Religion in all pointes, which his  
next predeceffour had doe before him,  
and he the same that his next prede-  
ceffour, and so from one to another e-  
uen vntil the first that sate in that See.  
The very same may you see in other  
Bishops Sees, and especially in the A-  
postolike See, the See of *Rome*, for ne-  
uer was any mā able to proue that the  
succesor at any time changed the do-  
ctrine of his predeceffour, & so it must  
needes be al one & the same that was  
immediately before this new religion,  
and

and at the first beginning, or in the Apostles time. For I aske the protestants (for examples sake) whē *Italy, France* or *Spaine*, chaunged their Religion? I am sure they neuer changed, but kept still the same, which was deliuered to them by their first Apostles. But contrariwise the Protestantes beginning but some fiftie or threescore yeares agoe, haue in this small time so chopped & chaunged, so altered, and transformed theyr Religion, as you may well saye Proteus, in regard of them to be constant in shape: wherein they shew themselves like theyr Fathers the old Heretikes, who also in inconstancy of doctrine were very notable: and no meruaile, for when they be once foorth of the right waie, they take euerie pathe which offereth it selfe vnto them, but neuer can happen vpon the right way againe, except they goe backe from whence they came, but runne stil further, and further out of the vway, *without learning, but neuer comming to the knowledge of the Trueth.* This inconstancy & change in Doctrine was so great in

*Luther*

Greg. lib. 3  
mor. expo  
sit. in Iob.  
cap. 19.

2 Tim. 3.

Luther his followers, as that they themselves complained thereof. And heereupon it is that the Lutheranes are so easilie chaunged into Zwinglians, or Calvinistes, Calvinistes into Anabaptistes, or Arrians, Anabaptists into Libertines, Frätkistes, or into the Family of Louc. And this lenity they haue (as they haue all their other Capricches) frō their grandfire Luther, whose inconstancy in Doctrine is most notable. For at his first beginning, hee protested that he only misliked the abuse of Indulgences, and in no wise the Indulgences themselves. A litle after he plainly despised the Indulgences themselves. Then he began to call in question the authoritye of the Pope, afterwarde Ceremonies, and by litle and litle going forward, at the length, he denied Free-will, & rowling vp and downe as it were a snowe-ball of heresie, made the same bigger and bigger, in such sorte as he came to that audacitye, that he burned openly at Wittenberge, the bookes of the Canon Lawe, affirming the Pope to be Antichrist, & the catholike church to be the Syna-

Riuander  
in lupo ex-  
coriato fol  
73.

Vlemberg.  
causa 12.  
pag. 391.



96 *The Seauenteenth Reason.*

Synagogue, and stewes of Sathan: yet  
 stayed he himsef not so, but stil pla-  
 ced the Proteus euen vnto his end: for  
 at *Wormes* before the Emperour, al-  
 though he professed himself an enemy  
 to the Church, yet he maintained the  
 sacrifice of the *Masse*, & said it stil him-  
 selfe, as also prayer to Saintes for the  
 dead, Purgatory, Communion vnder  
 one kind, & many such like Catholike  
 points, all which 9. yeares after, before  
 the same Emperour he vtterly denied.  
 The same inconstancy was in his Dis-  
 ciples *Melanchton*, *Caluin*, *Bucer*, and  
 them of *Wittenberge*, in the Anabap-  
 tistes, and in such like, as also in your  
 Protestantes there in England. And  
 I pray you vvhat a chaunging, and  
 turning in and out was there of your  
 COMMUNION Booke? For first  
 the deuisers thereof highly commen-  
 ded it, and affirmed it to be agreeable  
 to Christs institution, & to the seruice  
 of the Primitiue Church; and a while  
 after they vtterly misliked it, and dis-  
 authorising it, they set foorth another  
 in principall pointes quite contrary to  
 the

the former, & yet they affirmed that also to be according to Christs institution, & iump as the vse was in the Primitive Church. And yet how this is approued, & liked of your Preachers, & ministers, you canot but know, who see & behold such carping, and finding fault thereat, and such contempt therof, as that the Minister who doth obserue duely the order thereof, is accounted a temporizer, or a cold Protestant (I might say an Atheist) for his labour. And he who can most contemne it, and can wed, burie, baptize, minister the Communion, and doe such like, after some other new fashion of his owne inuenting, is accounted a iollie fellow, & a man of zeale. What stirre is there (I pray you) in euerie shire, yea almost in euerie parish, about the Ministers obseruing the order of this theyr booke of COMMON PRAYER? What holde and tye is there betweene the Parishioners and theyr Curate? What a doe is there, and hath beene from the beginning about the Communion? One vvhile

it must be done in cōmon, & leauene Bread: by and by not so, but in vnleuene Bread, after in loafe Bread, although your cup euer had wine in it, now of late that som do begin to take instead therof good nappy ale: the like inconstancie you might see in placing the cōmunion table: for first it must be placed in the middle of the quire, then in the bodie of the church, after in the *chancel* again as the altar was: one while the minister must turne his face towards the south, another while toward the north, and another while toward the east: wherby al wise men may see that thē your religion first began, and neuer was in the vworld before: for euer it had bin before, you might surely haue had some president, by which you might haue ordered these things. And to speake plainelie what I obserue, I finde a great cause of your inconstancie in Doctrine to be aduantage, and disaduantage: for your religion is framed only to serue turnes, & times: for when they were but few in number, by wresting the Scriptures, they

they taught that Christes flocke vvas Iewell in  
 but little, and therefore they gloried Apol.  
 much in theyr small number: but af-  
 ter that their opinions were spreade  
 through *Germanie, Fraunce, Englande,*  
*Scotland,* and in other Countries they  
 vaunted much, and argued that theyr  
 Doctrin must needs be true, because  
 it was spread so largely. When it ser-  
 ued their turne they stoutly defended  
 with tooth and nayle, that a woman Goodman  
 might not lawfully gouerne a realme, Knoxe.  
 no not in ciuill, or temporall matters:  
 but with in a while after, when it fitted  
 their purpose, they taught as they yet  
 doe, that a woman may rule a realme,  
 not only in temporall thinges, but the  
 Church also in spiritual causes. Whe it  
 serued their turne, they taught that it  
 was a horrible thing to put me to death  
 for Religion, and expressely against the  
 word of god: but when they had got-  
 ten the sword, they cried out in sermons  
 on the contrary side, & neuer left off,  
 vntil it was decreed by publike authori-  
 ty, that those who wer not of their re-  
 ligio, shuld suffer death therefore. // hē

Luth. tom.  
 3. Ger. lē.  
 fol. 115.

is

Tom. 5. 16. it fitted their purpose, they taught  
 Ger. 4. 157. that none ought to preach, but he who  
 a & f. 444. was allowed, and licensed by the Ma-  
 & 159. & gistrate, afterwarde ypon other occa-  
 491. sion, they wrote that a Christian man  
 Tom. 1. may without leaue of any person take  
 Germ. fol. vpo him that function. One while they  
 537. taught that the B I B L E was the plain-  
 Colloq. est, and the most easiest booke in the  
 Men. f. 4. worlde to bee vnderstoode, another-  
 in fine lib. while they wrote vpo aduantage, that  
 scf. 3. b it was vnpossible for any man to vn-  
 derstande thoroughly any one worde  
 in the Bible, for that it was so obscure  
 & profound. One while they taught  
 that no Commentaries of S C R I P-  
 Melancth. T V R E S written by men, must be re-  
 in Loc. cō. ceiued, yea that they must be shunned  
 ann. 1524. as a plague or pestilence, another while  
 they themselues set forth Commenta-  
 ries and Postilles, and obtruded them  
 to the people. One while they teache  
 that all men ought to be iudges of do-  
 To. 2. Ger. ctrine & religion, another-while they  
 fol. 255. a teache that no man, no not an Angel,  
 & f. 404. a must iudge thereof. And a thousand  
 such like contradictions & proofes of

Unconstancy, and change maye you find in their doctrine, which here further to account would be ouer tedious. I vwill therefore end with the saying of Gregorie Duke of Saxonie: *We know what these fellowes doe teach this yeare, but what they will teach the next yeare we cannot gesse.*

*George.*

---

THE XVIII. REASON.

*False Prophets and Teachers.*

---

**T**He Prophets, Apostles, & Christ himselfe fore-tolde that in the latter dayes there should come false Prophets, and to the end wee should take heed of them, they painted them forth in their colours, whereby they might easilie be knowne. Now it can not be denyed, but that wee be in the latter dayes, and therefore we must be verie vigilant, and watchfull to discerne, & to know these seducers when they come. And conferring the Preachers afore-saide with the manners of

H

these

Term. 13.

these Protestants, we doe plainly see, that they be the verie same vvhich were foretold, and as it were, pointed at by the finger of God: for first they come vnsent, as *Jeremie* fore-told in these wordes. *I did not sende them, and they did runne:* for certaine it is, that they neyther haue orders, as they ought to haue, nor any Consecration, or right calling: for they were not sent by the Catholike Church as is manifest, but vtterly condemned for Heretikes, and when any of them is conuerted to the Romane Religion, they plainly see that they haue no more to doe with any spirituall function then other laymen haue. But on the contrarie side, if any Priest of the Catholike Church become an Apostata by forsaking his religion, if he professe himselfe a Protestant they account and esteeme such a one, very fitt for theyr Ministry, yea and more worthie then one of theyr owne making: for that they assure themselves, & so confesse, that the Catholiks haue ordinary calling most lawfull: but they neyther haue



haue ordinary calling as is most plain:  
 not extraordinary, for that they can  
 worke no miracle to proue the same:  
 Ergo no calling at all, but they come  
 of themselves vnto us. Then are they,  
 as it was Prophesied of them like their  
 Fathers, smooth tongued fellowes,  
 which with sweet speeches, & pleasant  
 clawings deceiue the harts of innocents Rom. 6.  
 and haue a shew of godlines, but de- 1. Tim. 101  
 nie the vertue thereof: for they crie  
 out, *The word of the Lord, the light of the*  
*Gospel, the only Passion of our Saviour, vnto* 3. Reg. 227  
*the Elect, al are cleane which beleue their*  
*Doctrine:* vnto a thousand such like  
 plausible speeches, as the false Pro-  
 phets did in times past. But consider  
 them well, & you shall finde them to  
 be lying maisters, and deceauers, who  
 doe not only them-selues walke after  
 the flesh in concupiscence of vnclean-  
 nesse, but doe also draw others in the  
 desire of lust, and lecherie, promising  
 libertie, whereas they themselves are  
 slaues of corruption, and in few words  
 they lead the people the broad wayne  
 to perdition.

This you may plainelie see by that  
 which hath beene said before, & there-  
 fore I would haue you to iudge whe-  
 ther it be like that the Protestants be  
 those false teachers which were fore-  
 tolde, or no. Surely in mine opinion,  
 there are al things in them which were  
 foreshewed to be in the false prophet,  
 and seducers of the latter dayes. They  
 come vsent, they teache plaufible  
 thinges to flesh and blood, they teach  
 theyr own fanfies, and say they be the  
 words of the Lord, wresting & wrea-  
 thing the Scriptures as they list, they  
 colour and set out theyr cause in such  
 braue tearmes, and with such fraunde  
 and deceit, as if it were possible the  
 verie Ele&t might be drawne into er-  
 rour, they make a show as they vvere  
 the Apostles of Christ, and thereby  
 they seduce the innocent, they know  
 not that God vseth them as a scourge,  
 and that hee rempteth his people by  
 them, they make an outward show of  
 humanitie, of peace and concord, and  
 of such like, putting vpon them the  
 cloathing of sheepe, but they are in-  
 dede,

Jer. 29. 23.

Ezech. 13.

Math. 24.

2. Cor. 11.

Rom. 16.

Deut. 13.

Mat. 7.

deede, according to the Flemmish  
Protestants prouerbe Bares in wolues  
places.

---

THE XIX. REASON.

*Lyars, flaunderers, & reuylers.*

---

**I**T seemeth that the Protestantes  
haue eyther no conscience at all, or  
elsthat it is seared with an hoate iron,  
for that they make no boanes to beare  
so manifestlie false witnes against their  
neighbours, in charging the Catho-  
likes, & all theyr Elders with so plaine  
vntruthes, and in flaundering and re-  
uiling they care not whome in a most  
iniurious, and opprobrious manner.  
And a most pittifull thing it is, to see  
the simple people drawne away from  
the true Religion of theyr Elders by  
such shamefull meanes: for euery man  
of vnderstanding may easily see howe  
they make lying *theyr helpe, and defende* Esay. 28.  
*themselues thereby.* And yet doe theyr  
miserable adherentes beleene euerie  
thing

thing to be gospel which they say, neuer going about to trie out the truth therof. To this shameful shift are they driuen (as they be to many others) for that they cānot otherwise excuse their deparrure frō the ancient Church: for if they had litle or nothing to say against it, euery simple mā might meruaile why they left it. They faine therefore, & make vpon their owne fingers many horrible things concerning the doctrine, ceremonies, & conditiō of the said Church. And this they doe in places where they dominie & raigne, where they know no mā dare shew his face to defend the cause of the christia world. And no meruaile though they deale thus with the Catholik Church, when as they flāuder & tel lyes of ech other, as the *Lutherans* beare witnes against the *Sacramentaries*, the *Maionists*, against the *Flacians*, and both these against the *Lutherans*, & other *Sectaries* one against another. And to giue you a litle taste of their dealings I wil put down a few of their sayings, but brieflie for that I doubt I be ouer tedious.

1 They

Vlenber-  
gius causa.  
10.

1 They say that Christ was vnkknown before their cōming, & that the Gospel lay in the dust, & was hiddē vnder the bēch, & *Lutber* doubteth whether *Germany* euer heard the word of God before he preached it. Which thing if it were true, then vndoubtedlie infinite people, yea al Christēdome was deceined vnder the name of Christ, for 1500. yeres togeather, and consequentlie were all damned. And how impudent a lie is it, that Christ yvas not knowne before their comming? wheras al churches throughout Christēdōe did by pictures, and externall ceremonies set before the eies of people the Death, blood, Crosse & Passiō of our Sauour? was there not in euery rode lost the picture of Christ crucified? And did not the very stones, wals, & sumptuous buildings declare, that the erectors therof were mē, not only beleeuing in Christ, but also most zealous, & forward to set forth his honor, by furthering his religiō, & 10000 manifest proofes might here be brought forth against this shāeles lie of theirs.

H 4

2 They

In postilla  
Germ. An.  
1537. part.  
2. fol. 141.

2. They inculcate, and euen dulle the eares of the people, with often telling them of the Idolatry of their elders, & affirme it to be more abominable thā the Idolatry of the *Jewes*, or *Heathens*. And although they be so deuided among themselves, as that they accuse one another of that crime, yet in this they all agree, as Pilate & Herod did in putting Christ to death, but otherwise being mortall enemies, the one to the other. But vntill they prove this Idolatry, which they neuer could, nor neuer wil be able to doe, I cannot but deeme it an intolerable lye and cauil, the which is more thā sufficiently proved by almost innumerable arguments, which are to be seene in many learned writers. 3. They say that the Catholikes holde, that Christ satisfied onely for Originall sinne, and that he ordained the Masse for other sinnes; which to be a most manifest lie, all the booke written of this matter by Catholike Diuines doe plainly testifie. 4. They affirme that the Catholikes doe teach, that by choice of meates, and by other

Aug. conf.  
in artic. de  
Missā.

Aug. conf.  
tit. de de-  
lectu ci-  
borum.

hu-

humane constitutions, remissio of sins, & saluation is obtained, & that thereby the doers are iustified. Which is a lye so manifest as it needeth no confutation. 5. They say howe the Papistes holde that if a man be Contrite, Confessed, and haue done Satisfaction for his sinnes, that he is therby iust before God without Christ, or faith, which is a lye no lesse shamefull than the other. For the Catholikes teache, that no Iustice is had, no sinne forgiven, no good thing obtained, but by the Passion of our Saviour Christ. 6. They affirme, that the Papists doe worship Saints in stead of Christ, & doe honour them as Gods, which is a grosse impudent lye as euery mā knoweth. 7. They are not ashamed to write, that Religion was not changed in *England* but by the consent of the Bishops, & that the landes, & goods of Abbies & Religious houses, were distributed to Godly vses, as to Schooles, Vniuersities & Hospitals. And that the Pope for an ordinary tribute to him yeerely paide, giueth free leaue vnder his great seale to Priestes,

In artic.  
Smalcal.  
dic. in artic.  
3. fals. p. 2.  
nit. papist.

Hadd. cont  
Olorium.



In Apol.  
tit. de pec.  
orig.

Luth. tom.  
5. last gen.  
fol. 457.  
T. leman.  
Heshuf.  
l. 1. de ve.  
ra ec. p. 60.

to keepe concubines openly, without  
controlement. And the like lies they  
lay vpon the auncient Fathers, as *Me-  
lanthon* said of *S. Austen*, that he taught  
Originall sinne to be taken awaye in  
*Baptisme*, not that it was not any more,  
but that it was not imputed. Whereas  
*S. Austen* spoke not there of Originall  
sin, but of concupiscence. So they say *S.  
Bernard* recated monachisme at his la-  
ter ende, & that most of auncient wri-  
ters, & Fathers retracted, & reuoked  
before they died the Doctrine which  
they had written; or else, that they  
thought otherwise than they wrote, &  
spoke. By this meanes to defend their  
newe doctrine, & to shift off the aun-  
cient Fathers, which are altogether  
plainly against it, they are constrained  
to lay two notable lies vpon the said fa-  
thers, the one that they recalled their  
doctrine before their death; the other  
that they wrote, & spoke one thing,  
but thought another. And no maruell  
though they slander, & wrong in this  
Atheistical manner the Holy Fathers,  
when as some of them spare not the A-  
postles

possibles themselves. If the three Apo-  
 stles Peter, Paul, & Barnabas, (saith Lu-  
 ther) had not held their tackle, about  
 faith without works, al the multitude  
 had failed therein. & James stübled in it.  
 But of this kind of stuffe I wil not here  
 alleadge any more; he who desireth to  
 hear moe of their lies, & fläunders, may  
 find thē abundantly set down by di-  
 verse & sundry authors at this day, but  
 yet take with you this saying of your  
 M. Luther, He who once lieth, (saith he)  
 certainly is not of God, & is worthily sus-  
 pected in all things. And as for reviling, &  
 railing, I thinke that Lucifer himselfe  
 coulde little haue exceeded the Pro-  
 testants therein, & especially their first  
 Apostle, the saide Martine Luther, who  
 with filthy, beastly, scuruy, & oppro-  
 brious speeches, sobedaubeth the Ca-  
 tholike church, & the magistrats ther-  
 of, as every one may see what spirite  
 possessed his heart, the same out of all  
 doubt which delighteth in filthinesse  
 & scurrility. And to the end you may  
 haue some ayme what kinde of fellowe  
 this Arche-apostle of your protestan-  
 tisme

Tom. 3.  
 Ien. Ger.  
 fol. 261.

Tom. 1.  
 Germ. fol.  
 423.

Tom. 3.  
Germ. fol.  
533. a. b. &  
f. 326. 360.  
col. menf.  
f. 342. 343.

Tom. 5.  
Germ. in  
glossa. su  
per edictu  
imperat.

Tom. 3.  
fol. 195. b.  
& fol. 200  
& 190.  
Tom. 2.

tisme was, I wil here brieflie set downe  
a few words of his filthie mouth. Hee  
calleth the Archbishop of *Menes*, being  
a Prince Elector, & descended of the  
Princely Electorall familie of *Brande-*  
*burge*, a fraudulent, a most shamefull liar, a  
sisting Bishop, a filthie sbitten Priest, an hel-  
lish Cardinall, a great, & a notable Epicure,  
an impudent and euill worrne, a damned and  
lost man, a craftie scoffr, the greatest knave  
that euer was except *Nero*, & *Caligula*, &c.  
Hee reuileth the Princes of the Em-  
pire, which did meete at the Diet at  
*Angusta*, Anno. 1530. calling them  
traitours, wicked men, the diuels seruantes,  
knaues, madde hogges, great and grosse asse.  
Hee calleth the Princes of *Germanie*,  
fooles, scales, and bubbles of the Pope, Gods Is-  
beers, and hangemen, *German* beasts, the di-  
uels puppies, &c. Hee braggeth that he  
esteemed the King of *England*, and o-  
ther Catholike Princes as miserable  
beggars, dizzards and fooles, vvhich  
make him pastime, and as new nittes,  
which he would haue to glorie and to  
sing in this manner. Here we mixe doe sit  
vpon the head of the noblest beast in the earth

In his haire, wee are of a base lynage, lice are  
 our Parents, those great Giants, which killed  
 then Scilla the Romane Emperour, and many  
 others. What haue wee to doe with Luther  
 a begger, it is true you are mites, but yet you  
 are not lice. And in his infamous libell  
 against the said King of England, hee  
 hath great store of oprobrious titles  
 and names, as: Henric by the inclemencie  
 of God, King of England, King of lyes. &c.  
 So dealt hee vvith that moste famous  
 Prince, George Duke of Saxonie, calling  
 him a Tyrant, freneticall, mad, posses-  
 sed corporally of the diuell, the diuels  
 Apostle, &c. And in his infamous li-  
 bell entituled: *Wider hans*, worst, hee  
 calleth Henry Duke of Brunswicke, a  
 grosse asse, a stocke, a tronke, an impudent li-  
 ar, a mad man, lunatique, damned, the theefe  
 in the left hand, asse of all asses in *Wolffen-  
 butzell*, a pudding, a sausage, an horse-firer,  
 who stuffeth him-selfe not by drinking wine,  
 but by deuouring and drinking Diuelles, a  
 fearefull & fugitiue knaue, a doting eunuch,  
 Prince of cut throats, a broudy dogge, & by  
 a thousand such like names. But a-  
 gainst the Catholike diuines, yea, and  
 against

Tom. 3. 12.

Ger. f. 331.

& f. 334. a.

Tom. 2.

Ger. fol.

206. a. &

Tom. 6. f.

6.

In resp.  
a. v. a.

Tom. 5.  
Germ fol.  
141. & fol.  
142.

against his own of- spring the Sacramen-  
taries. Iesu, what terms vlieth he, where  
he hath so often that malepert interie-  
ction. *Trotz, Swinglin* setting forth the  
said Luther in his colours, bringerth him  
in this maner reuiling: *Swamer, a knave,  
a diuell, a theefe, an hypocrite, Trotz, Bortz,  
Plortz, Plortz, tawitru, po, pu, fu, plump, etc.*  
And when he had put the word (*Sola*)  
of his own braine into the text, *Rom. 3.*  
beeing admonished by some of it, he  
braied out & said, *Doctor Martine Luther*  
*will so, & affirmeth, that a Papist, and an*  
*asse are all one, I wil haue it so, I command*  
*it so, & againe, Luther will so, & saith, that*  
*he is a doctor, aboue all the doctors in the Pa-*  
*pacy. Yea afterward it repented him,*  
*that he had not corrupted the text of*  
*the Apostle worse in putting in more*  
*of his owne head, and that he had not*  
*made the Apostle to say: We suppose a*  
*man to be iustified by faith only, without all*  
*works of al Lawes. And many moe such*  
*like outrages I could here set down of*  
*his, but I hope these maye suffice to*  
*make you to knowe what a milde and*  
*modest man this reformer of the chri-*  
*stian*

Man worlde was, and what a notable  
ingleader you haue in your Religion.

## THE XX. REASON.

*Keeping in memory Gods benefits.*

**G**Od almighty hauing bestowed  
infinite benefits vpon man, be-  
ginning euen at his creation, deman-  
ded chiefly at his hands, as a signe &  
token of gratitude and thankfulness  
that he woulde be mindefull of them,  
and neuer by any meanes suffer them  
to depart out of his memory. And  
this was the cause of so many Ceremo-  
nies, & of the Celebration of so manie  
feastes amongst the *Israelites*. The  
like hath the Catholike R O M A N E  
Church done, by ordaining diuers &  
fundry feasts for the due worshiping of  
God, in yelding thankful, & liuely re-  
membrance of special benefits receined  
at his hands, & namely of the benefite  
of Redemption, (which without com-  
parison surpasseth all the rest) by call-  
ing yeerly to minde, & by setting be-  
fore the eies of hir children in a most  
vniforme maner al that our Sauior did  
& suffered for vs, as his Conception,  
his

his Aduent, his Nativity, his Circumcision, his Manifestation, his Presentation, his Baptisme, his Fasting, his Preaching, his Miracles, his Passion, his Death, his Burial, his Resurrection, his Ascension, his sending down of the Holy Ghost, his second Aduent, &c. The which are Celebrated, Solemnized, and recalled to memory in a most solmne, and decent manner, with histories most apte & fitte for euery season, and with exacte application of all Shadowes, Figures, Promises, Prophecies, and with such like out of the olde Testament, as maye testifie and confirme the Christian faith, at Christ-Masse, at Candle-Masse, at Shrovetide, at Lent, at Easter, at Whitiontide, and at other seasons of the yee. And I woulde to God that you were but once present here vpon Christ-Masse Eue at night, and vpon Christ-Masse Day, to beholde the linelye representation of our Lords Birthe. Oh what Torchies, what Tapers, what Lights, what Singing, what Sensing, what Mirth, what Melody, what play-  
ing



ing vpon Organes, and other Instru-  
ments, what praying vpon Bookes &  
Beades, what weeping for ioy and de-  
uotion, and what a number of goodlie  
Ceremonies should you see? And as  
great solemnitie is at other times of  
the yeare besitting the season. Where-  
by all that our Redeemer did for vs is  
most liuelie, and most freshly renewed  
in the memorie of mankinde. Besides  
all this, there are also celebrated, and  
that verie solemnely the birth dayes,  
(not into this world, but into heauen)  
of his Apostles, Martyrs, Confessours,  
Virgins, and the feastes of his blessed  
Mother. By all which there is a kind  
of heauen vpon earth, Christ with his  
Saints and Angels being continuallie  
seene here after a sort as he is there, in  
face and fruition. Thus is he honoured  
in himselfe, thus is he worshiped in his  
Angels, thus is he praised in his Saints.  
And to al this may be added the De-  
dication of euery particular materiall  
Church, which Feast in England you  
vsually call the Wakes, being a molte  
solemne Feast, to put the Parishioners

in minde of that triumphant Church  
in heaven, vvhich they daylie trauaile  
towardses, & to recal, & refresh in me-  
mory the day that their parish church  
was first dedicated to God, or to some  
one of his Saintes, vvho in partitular  
sort hath the protection thereof, de-  
claring thereby their gratitude, and  
thankefulnes to God for his ben efits  
of Redemption, and calling. All these  
Feastes, and solemnities (I say) doe re-  
new and retaine in the memorie of  
man the actes and benefittes of his  
Redeemer, and doe mooue and stirre  
vppe his stonie heart to loue him,  
praise him, and to serue him; they  
doe sette before his eyes, the holie  
liues, and happie deaths of his blessed  
Saintes, thereby to make vs to imi-  
tate them, to honour God by them,  
and to praie to them to be a meanes  
to him for vs, that we maie hereafter  
enjoy their blessed company for euer.  
Manie other things hath the Ca-  
tholicke Church ordayned, thereby  
to keepe continuallie in the minde of  
man the matters afore-saide, as Cru-  
cifixes,

effixes, Pictures, Images, and Crof-  
ses, in euerie common place, & high-  
waie; vvhich people beholding, may  
presentlie conuerthe theyr minde to  
some heauenlie misterie represented  
thereby. And by these meanes the  
moste vnlerned amongst the peo-  
ple, vvere they young Maidens, or  
olde Wuiues, knew more of the My-  
steries of Christian religion, then ma-  
nie of your Ministers daughters, or  
their wuiues, yea or some of the Mi-  
nisters them-selues doe knowe. And  
no marueile, when as they haue abo-  
lished, and abrogated in a manner  
all Ceremonies, and after a sorte, all  
feasts, and those who hold themselues  
the purest, doe altogether lay away all  
Ceremonies, & Feastes, in such sort as  
you may see thē doe all kind of work,  
yea vpon Christmasse day it self, & to  
make no more account thereof, then  
of anie worke day in the whole yeare.  
And they all haue abolished gene-  
rallie all Shrines, Pictures, Images,  
Crucifixes, Monumentes, and eue-  
rie thinge vvhich might present to

the minde of the beholder any Mysterie or Document of Christian Faith, or any good example to be followed, & they haue leaft their churches as fit to mooue people to pietie and deuotion, as theyr barnes are, when all the corne and hay is out of them, and nothing left to be seene besides the roofes, walles, and fillies. Consider here with your selues, whether Iewes, Turks, or Heathens, if they had gotten any Catholike countries, could haue made greater spoile in the churches, or haue left them more bare, then the Protestants haue done? Or wheather Christians, if they had vanquished Heathen countries, could haue dealt otherwise with the churches of theyr Idols, then the Protestantes haue done with Catholike Churches? And besides this, they haue defaced & throwne down Croffes in Market places, & in high waies, as though they would not suffer, nor endure, that people by beholding any such thing should remember and call to minde the Passion of their Saviour. This out of all doubt, was no smal subtiltie

illie of the Diuel to mooue them, vnder some other pretence, to make & rid all away, that should retaine and keepe in peoples mindes that, which chieflie they ought euer to haue before the eyes of their minde. And verie ridiculous it is to see them keepe such a stirre about keeping Holie the Sabbath, reiecting al other holy daies: whereas they haue no more varrant for the solemnizing of the Sondaie, then they haue for *S. Laurence* his day, or for any other holy, or festiuall daie in all the yeare: for other reason or warrant they haue not, but the authority of the Catholike Roman Church, which instituted, and ordained all Festiuall dayes by the same Commission, that it chaunged the Sabbath of the Iewes, which was vpon Saturday, into the Sabbath of the Christians, vvhich it ordained to be vppon Sunday. And in time, I assure my self, if they should proceede on, the Diuell would bring them to lay away Sunday also (as hee hath caused some to doe alreadye) and consequently the Word and all: and

so drive them to plaine Atheisme, to which many of their brethrē are driven to alreadie.

---

THE XXI. REASON.

*The Protestantes beginning,  
and proceeding against  
their consciences.*

---

In colloq.  
mens. Ger.  
fol. 458. b.  
& 369. b.

Tom. 1. Iē.  
Ger. fol. 4.  
coll. mens.  
fol. 244. a.  
Tom 2.  
Ger. Ien.  
fol. 9. b.

I Know that no man can see into another mans hart or conscience, (although *Luther*, and his followers bragged that they could so doe) and therefore we cannot iudge thereof by suspicion only; but yet wee may be bold to giue our censure of them, by the plaine wordes, and manifest deedes of the parties. Wee dare not be so rash in this matter as the Protestantes are, who by onely coniectures iudge the harts of one another, and sticke not to write, that they speake and write against their cōsciēces & knowledge: whereby we may gather that they vse so to do: for otherwise how could they suspect such a detestable fault in others, for commonlie a man thinketh o-  
thers

thers to be as himselfe is. Luther confesseth that hee began this Tragedie against his conscience, & therefore he thought others to doe the like. Zwingliu saith, that he beleeued not the *Reall Presence* for manie yeares together before hee brake off from the Catholike Church, but yet hee vvarilie dissembled his mind, & outwardly shewing himselfe a Papist, and in his opinion others doe the like. *Nenno* openly telleth that before he was an *Anabaptist*, hee sought after nothing, but his bellie, & the desires of the flesh, and therefore hee thought that all Catholicke Priestes did the like: but you may aske me, if *Luther*, who first began the protestants Religion, had at his entry such repugnance of conscience, why did hee not leaue off that course, & returne to his Cloyster againe. I answer; for that he had proceeded so farre, as he himselfe thought, that by desperate necessitie hee must goe on, howsoever the matter would fall out. Euen as *Iu. Caesar*, who doubted much, and had diuers Cōbats with himself, whether he should march

Col. mens.  
fol. 10. b.

Colloq.  
mens. Ger.  
fol. 538. b.

In admon-  
itione sua  
ad doctos.

Suetonius  
in vita Cæ  
saris.



124 The one and twentieth Reason.

forward with his army against the Romanes or no: but at the length when he had proceeded so farre, as that hee had passed ouer the riuier *Rubicon*, hee burst out into these words: *Now is the*

Col. mens. *chance throwne, now must we needs proceed*  
fol. 241. *whether we will or no.* In like manner

*Luther*, after he had gone further then his conscience would haue suffered him to haue done, hee vitterly despairing the recouery of his credit (much like as one *Thomas Bell* who yet liueth, in England, hath done) iustified his a-

Col. mens. *ctions, and so began his hell in this life,*  
fol. 158. b. *hauing his conscience ever after vi-*  
273. b. *quiet, and still reproouing him, & cau-*  
*sing him to repent, as Iudas did, for that*  
*he had proceeded so farre, and to wish*

In præfat. *all his Bookes buried in the earth, and*  
in tom. 1. *was so troubled in disputations that as*  
Germ. 1. en. *one ready to die, he would goe out in-*  
*to the next chamber, and there throw*  
*himselfe vpon a bed. And yet for all*

Melanct. in *this, the Diuell at the last grew so big*  
vita Luth. *with him, as that hee made him in all*  
pag. 13. *desperation to breake out into all ma-*  
*lice against the Catholicke Church*

with-

without any regarde of conscience, or honestie; as you may see by that hee flatlie sayeth, that if the Councell of Trent would allow Communion vnder both kindes (which he the taught to be instituted by Christ, and therefore of necessitie must so be done) yet he and his followers, would in despite of the Councell, either vse but one only, or none at all, and would phainelie account them accursed, which should vse both kinds by the authority of the Councell. And in like maner he saith, that if the Catholicke Church, should by any Councell decree that Priestes, and Ecclesiasticall persons might lawfullie marrie, (which Doctrine he himselfe not only taught, but euen practised the same by marrying a Nunne) he would rather dissemble & beleue, that that man was more in Gods fauor who all his life long, should keepe one or two, yea or three whoores, then he who after the decree of the Councell should marrie, yea he would comaund vnder paine of damnation, that no mā by permission of the Councell should marrie,

Tom. 3. lē.  
Ger. f. 274

Tom. 2.  
Ger. f. 214.

Tom. 3.  
Ien. Germ

marry, but either liue chaste, or if he cannot so doe, by keeping a whore he should not despaire. So plaid he about the *Eucharist*, for although he taught that the Eleuation of the Blessed Sacrament was wicked and horrible Idolatry, and therefore would haue it abrogated, yet after that he had vnderstood that his aduersary *Carolastadin* did teach the same, he to contradict & to oppose himselfe against him, retained & kept the Eleuation in *Wittenberge*, whole twenty yeeres together, mauer the head of his said emulator *Carolastadin*. Yea he openly protested, that rather than hee would yeelde an haire's breadth to him, he would goe and be a Friar againe, and obserue all orders in his Monastery, as duely as ouer he had done before. The like course he toke about other things, and namely, about Transubstantiation: Because the Papists (saith he) doe vrge Transubstantiation, we onely that we may be contrary to them, & insulte against them, will beleene that true Breade, & true Wine doe there remaine together, with the Body & Blood

Tom. 2.  
Germ. fol.  
225.

bloode of Christ. Yet saide he of Transubstantiation against the Sacramentaries, that he would rather beleue with the Papistes, than he would denie the Reall Presence with them. This maye you plainly see, that this your first Apostle and generall Captaine of all you Protestantes, had no conscience, nor Religion at all, but ledde by a spirite of contradiction, he sought to be singular in himselfe, and contrary to all others. Neither did hee onely in this manner against his conscience, but his companions and Schollers were also in the same predicament, and had the same repugnance in themselves.

For *Melancthon* in the diet at *Aspurge* was so troubled in conscience, that he was altogether sadde, pusillanimous, and doubtfull in minde, and gaue him selfe so to weeping, as that no comfortes, nor encouragements could preuaile, or doe him any good.

And *Carlostadius* openly confessed that what hee did was cleane against his conscience. The like repugning

Chytræus  
in hist.  
Aug. conf.

Col. mens.  
ger. f. 126.  
& 17.

con-

Lib. de ca  
na. page.  
216.2.

Ioannes  
Shutz in  
serp. antiq.  
fol. 19.

conscience had *Zwinglius* in expounding the words of our Saviour of the *B.* Sacrament, as witnesseth *Kemnitius*, and the *Lutherans* write, that hee openly shewed, and declared in his manners, gestures, and in all things that his conscience accused him of errors: but yet he had leifer forsake the truth, then to loose his honour in yeelding to *Luther*. The like write the same *Lutherans* of *Oecolampadius*. And as for *Bucer* it is well knowne, that hee had no conscience, nor religion at all: for at *Wittenberg* he was a *Lutheran*, at *Colone* halfe a *Catholike*, in *England* a *Zwinglian*, & euerie where of euerie Sect. I could easily shew the like dealing against their consciences, and knowledge in diuers other principall Protestants, & name lie in your countriman *Iwell*, who in citing and coating Scriptures, Doctors, Councils, and other Authors, doth so rent and teare in peeces the text, inuert the sense, chaunge and alter the words, and pull out of the sentence by peecemeale some little parcell, which is forced to sound for his purpose, whe

he cannot but see plainlie, that the Author speaketh cleane contrarie, as any man may wonder to see a man so desperatly and dampably shamelesse, openly, & in the view of the whole world to shew himselfe without God, or conscience: but mine intended breuie will not admit any moe allegations in this place. When I had found out the Premises to bee moste true, and had duclie weighed with my selfe the dealinges of these new Gospellers, I thought it better to aduenture my soule vvith all the vvhole Christian world of all ages who had their consciences most quiet, eaulme, and ioyfull, then with a few desperate fellows, who thus deale against their owne knowledge, and consciences, and so shewe themselves most impudent, & shamelesse to the whole world.

---

*THE XXII. REASON.**Vnreuerent dealing.*

---

**T**HE Catholike Romane Church hath euer both in doing, & speaking, and euery manner of way borne  
great

121 *The two and twentieth Reason.*

great respect, and reuerence towards Gods holy Saints, and towards all holy things in regard of him, from whom proceedeth all holines, as in reuerent entring into the Church, in reuerent taking of holie-water, in reuerent behauiour towards the holy Aultars, towards pictures, & images of the saints of God, in reuerent and meeke kneeling, in reuerent & deuout praying, in all reuerence and attention at the holie Masse, and in euery action, and iest which Catholikes vse in the Church, you may see great reuerence, & humble veneration: But contrariwise amongst the Protestants as all things are prophane, so are they moste prophanely vsed. They enter into their Churches with no greater reuerence thē they enter into tauerns, they bow or make reuerence to nothing therein, for that they haue made all Sacred things away, if any of them kneele, it is but vpon thornes, for full soone are they vp againe, & thē with their hands vpon their heads they eyther iangle, or talke, or walke, or sitte staring a-  
bout



hour them, as if they waited to see when the players would come forth vpon the stage, or else the good fellows go to the ale-house (where now & the they find their minister drinking his morning draught before he go to his seruice) to drink a pot or two of mappy ale, that thereby they may the better hold out the seruice time; during which space they stand gazing & staring vpon their Minister, as a Countie clowne which neuer was in London before, doth gaze when he goeth downe *Cheap-side*, at the Gold-smithes stauls, or els they stare one vpon another, like as theeues do when they are taken in a robbery, or els some of them walke without in the warme sonne, &c make theyr bargaines, and generallie you doe see no more deuotion there, then you doe in a Faire or Market; no man nor womā saying one praier, but all waiting for (that which they cā neuer haue in that state) *the peace of God*. The which being hastely chopped vp, they rush and gush out of the Church as water doth out of a mill pole, when  
the

the flood yeates are sodainely plucked vp, no man moouing lip, or legge, but struing vvho shall be soonest at his pottage. Neither doe they vse any reuerence to their Minister, no nor yet to his wife, but account of the (as they are indeed) most abieſt persons. And no meruaile, when as their superintendents, whom they tearme Bishops, are little esteemed of among their Diocesanes, & especially among Gentlemen, & are least accounted of among Barrons, and other Noble men, vvho disdaine their companie, & contemne their presence: whereas amongst Catholikes, Priests haue euer bin greatly reuerenced, Bishoppes and Prelats highly honoured, & all Cleargie men much esteemed, and theyr companie & presence, of all sorts desired, & reuerently accepted of. The same reuerent respect haue Catholikes euer obserued in speaking, & in making mention of Gods Books, Angels, Saints, or of such like holy things: for speaking of such they vsually say: *The holie Bible, or the holie Scriptures, the holie Gospell, the blessed*

blessed Sacrament, the holie Sacraments &c.  
 And of Angels & Saints: the holy An-  
 gels, S. Michael, S. Gabriel, &c. And the  
 French mote reuerentlie vse to say:  
 Monsieur S. Michael, Monsieur S. Pierre,  
 &c. Our blessed Lady, or the holie virgin S.  
 Marie, or the mother of God S. Peter, S.  
 Paul, S. Amb. S. August. S. Greg. S. Hierome,  
 S. Bernard, &c. and generally in speak-  
 ing of Holie thinges, they vse Holie  
 tearmes: But the Protestants shew as  
 little reuerence & deuotion in speak-  
 ing, as they doe in dooing: for they  
 speake no more reuerentlie of such,  
 then they do of the prophaneſt things  
 they haue. They tearme all, as if they  
 vv ere in *paris natalibus*: The Bible, the  
 Word, the Testament, the Communion book,  
 Baptisme, Bread, the Supper, Angels, Mich-  
 el, Gabriel, Peter, Paul, Marie, or Marie the  
 virgin, Ambrose, Austen, Gregorie the Pope,  
 Hierome the monke, Bernard the Abot, &c.  
 with as great inciuilitie, irreuerence,  
 and want of good manners, as if rude  
 Countriemen in talking of her Maie-  
 sties Nobles should say: the Keeper, the  
 Treasurer, the Admirall, Essex, Southampt-

134 *The two and twentieth Reason.*

on, Moniey, &c. or in steede of naming men of worshippe by their Christian names shuld saye: *Tom, Dick, Wil, Robm, Jacke, Hodge, &c.* Which diuersitie of dealing when I considered it with my selfe, I could not but thinke, & deeme the Protestants profession voide of all impression of pietie and deuotion; & contrariwise in the Catholike Church to be all sincere affection, and celestiall humilitie towards almightie God, and towards al things appropriated to his seruice, as also towards those, who are the greatest partakers of his heauenlic fauour,

---

*THE XXIII. REASON.*

*Resembling in Doctrine, and  
deedes, old Heretikes.*

---

Irenæus l.  
1. cap. 20.  
Theo lib.  
1. Hæretic.  
Fab. Aug.  
heres. 54.  
Hist. trip. l.  
8. cap. 9.

**I** HAVE conferred the Doctrine, deedes, & manners of Protestants, with those of the old Heretikes long since condemned by the Catholike Church, & I find the little or nothing at all to differ: for as touching Doctrine, the protestants hold with *Simon*

*Magen*

Magw that good workes are not meritorious: they renounce the Pope with *Nonatus*: they refuse to faste on such dayes as the Church hath prescribed, and denie free-wil with the *Manichees*: they denie sacrifice, and praler for the dead with *Ariu*: with *Iouinik* they put no differences of sins, nor make virginity any better the marriage: they permit no tapers, nor lights in their churches, & they speak against worshipping of Saints, and despise holie reliques of blessed Martyrs with *Vigilantiu*: they take away the oblatiō of the sacrifice, & the hallowing of Chrisme with *Eutyches*: they teach that childrē may be saued without baptisme, & therefore that it is not of necessitie with the *Pelagians*: they bragge with the *Donatistes* that all the world hath swarued from the right fath, and they onely are the true Church. And all the rest of theyr doctrine in a maner is borrowed thus of old heretiks, which here particularly to set downe my breuity will not permit. The like cohærence & agreement they haue with the old heretikes

Hierom. in  
præ. in dia.  
aduer. Pe-  
lag. Aug.  
de her. cap  
45. Epiph.  
13. her. 75  
Hier. lib. 1.  
cō. Iouin.  
idem coa.  
vigilant. ad  
Exuperi-  
um.

Leo Epist.  
75.  
Aug. heres.  
88. & de  
pec. merit.  
li. 3. cap. 5.  
Ioa. Shutx  
lib. 50. cau-  
sarum cap.  
18.

136 *The three and twenty Reason.*

Euseb. 1.7.  
Hist. c. 26.

Opt. lib. 6  
contr. Do.

Aug. lib. 3.  
con. Cres-  
con. Gram  
mat. ca. 45.  
& hist. trip  
lib. 5. c. 34.

Ann. 1.  
Reginæ E-  
lizabethæ.

in deeds & maners ; for I haue found  
by experience that the Protestant  
preachers expect, and desire great ap-  
plause of their hearers, as *Paulus Samo-*  
*satenus* did of his followers; they over-  
throw Aultars, abuse the blessed Sa-  
crament, handle despirefullie Holie  
Chrisme, as the *Donatistes* did; they  
faine causes, and coine excuses why  
they will not goe to Generall Coun-  
cels, as the saide *Donatistes*, *Macedonius*,  
and *Dioscorus* did. The *Donatistes* also  
fained that diuers Bishops vvho were  
absent, and that one who was dead did  
take theyr part against Catholickes,  
therby to make theyr nūber to seeme  
greater : and there in *England*, vvhen  
not somuch as one Catholicke Bishop  
could be induced by any perswasions,  
promises, gifts, or honours, to consent  
to their Protestancy, yet were not the  
Protestantes ashamed to abuse the  
Queenes Highnesse vvith this fained  
Supplication : *Most humb'ie beseech your*  
*most excellent Maiestie, your faithfull and o-*  
*bedient Subiects, the Lordes spirituall and*  
*temporall, &c.* The same *Donatistes*, did  
torment

torment moste cruellie Catholicke Priests, plucking out the eyes of some, and of one Bishoppe they cut out the tongue, and hand, and murdered manie. And the Protestantes of late in Fraunce did the like to Catholicke Priests, and besides tying haulters about their neckes, they drewe them dispiteouslie after theyr horses, that done, they cut off theyr eares, noses, & priue partes, they ware their eares in their hats instead of brooches, and finally they either hanged vp their carcasses, or else shot them through with Pistolles: of others they hackled and mangled their faces: of other some to trie force & strength, they did cleaue in two at one stroke their heades: and of an old Religious man at *Mans*, they first cut off his priue parts, then they fried them, after they forced him to swallow them downe, and last of all they did rip his stomake, being yet a-lue, and see what was become thereof. At *S. Macharius* they buried the Catholikes quicke, they cut Infants in two, they ripped the bellies of Priests,

Aug. Pon.  
com. Epist.  
50.

Claud. de  
Sanctis in  
lib. du Sa-  
cramēt des  
eglyses.



138 *The three and twenty Reason.*

and drew out their intrals by little & little, winding them about a stick, or tree. At *Patte* a village, some 6. leagues from *Oileance*, they burned Catholics & threw infants into the fire there to perish with the rest. And manie other like outrages, and barbarous cruelties they comitted, which who so desireth to know, may find them set downe by *Claudius de Saintes* in his booke noted before in the margent. The *Aria* heretikes troade th B. Sacrament vnder their feet, they ouerthrew the church es in *Africa*, & made of the stables for their horses, of Altars clothes, & vestments they made shirts and breeches, they burned the bookes, and carried the ornaments of the Churches away. And how the Protestants haue abused the B. Sacrament, spoiled churches, burned bookes, and haue not onlie made breeches, shirts, & cushions, but euen coats for players, & dizzardes of holy vestments, & Altar clothes, you cannot but know. *Iulian* that wicked Apostata, robbed Churches, spoiled the Cleargy of their priuiledges, banished

Victor de  
perlec. vā-  
l. i. cap. 3.  
& l. i. cap.  
de offic.  
præf. præ-  
ror lib. 2.  
Episc. Egip  
ti Epist. ad  
Marcum  
Papæm.

Theod. lib  
i. cap. 6

shed the Priestes, ouerthrew Aultars,  
caused the sacrifice to cease, reprov-  
ed the Christians for doing reuerence to  
the Crosse, and for making the signe  
thereof in their foreheades, for paint-  
ing it vpon the dores of theyr houses,  
and for worshipping the Reliques of  
Martyrs, for visiting their tombes, for  
praying to them at theyr graues, and  
Sepulchres, and termed them *deadme*:  
hee ouerthrew & destroyed the ima-  
ges, & pictures of Christ, he brake o-  
pen the shrine, wherein the bones of  
S. Iohn Baptist were religiouslie kept,  
burned them, & dispersed abroad the  
ashes. Now whether the Protestants  
haue iumped iust into the steps of this  
wicked Apostata in doing the like or  
no? I leaue to your iudgement, know-  
ledge, & consideration. The *Panims* or  
heathen men brake the image of christ;  
the Iewes crucified it, as theyr Elders  
had done Christ himselfe: the Iew in  
whose house it was found, was troub-  
led for it, & brought before the high  
priest, for that he seemed by keeping  
that picture, that hee was a Christian.

Cyrril lib.  
6. contra  
Iulian. & l.  
10 coa. e-  
undem.

Zozom. li.  
5. cap 12.

Theod. lib.  
5. cap. 6.

Zozom li.  
5. cap 21

Athan. lib.  
de passion.  
imag. Chr.

140 *The three and twenty Reason.*

And doe not the Protestants euen as the Heathens and Iewes did? The Iew was thought to be a fauourer of Christ, because he kept his picture in his house: and why should not Catholikes by the like reason, be iudged fauourers, and louers of Christ, for hauing his Image in theyr Churches, houses, and chambers? Or why should not Protestantes be deemed aduerfaries and enmies to Christ, as the Iews and Heathens were, seeing they can no more endure his Picture or Crosse then they could? The old Heretikes, as Nestorius, Nouatius, Paulus Samosatenus, the Arrians & others were out of measure proud, arrogant, and wonderful-ly conceited of themselves, contemning the Doctours of the Church, which had writtyn before them, and preferring them-selues before all others whatsoever: the verie same doe the Protestants in a most proude, and arrogant manner, and the ringleader, and Father of them all is not ashamed to breake out into these speeches: *I haue Excommunicated Origene long agoe, there*

Socrat. lib.  
7. hist. cap.

23. Euf. lib

6. cap. 55.

& lib. 7. c.

24. Nice-

phor. lib. 6

cap. 30.

Theodor.

lib. 1. cap. 4

Thom. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib. 1. 20

lib.

there is nothing singuler in Athanasius, Ter-  
tullian is very superstitious: I make no count  
of Chrysostome, for he is but a pratler: Basil  
plainely is nothing worth, hee is altogether a  
Monke: Cyprian the Martyr is a weake Di-  
uiner: Hierome ought not to be numbred a-  
mongst the Doctours of the Church, for he was  
an Heretike: amongst all the Doctores scarce-  
lie one, except Augustine, vnderstood what  
the spirit & the letter were: in all theyr books  
there is great darkensse of Faith: Gregories  
Sermons are not worth a deafe nut, the diuell  
deceaued him grosselie in his Dialogues.

fol. 474. &

460. &

932. & 476

& 477. &

17.

To. 2. ger.

fol. 443. &

449.

Thus doe they censure the auncient  
Fathers, but of themselues they speak  
farre otherwise: for the same Arch-  
Protestant faith that hee himselve is a  
faithfull Prophet, an Apostle, an Euangelist,  
alining Saint, &c. And further he said  
of himselve, that hee is Esay the Prophet,  
& Philip Melanctho, Ieremie. Was there  
euer any Thraso so impudent, as thus  
to bragge of him-selue. And yet his  
followers were not ashamed to extoll  
and praise him in such sort, as I cannot  
without shame and offence to Christi-  
an eares declare the same: but yet to  
giue

Tom. 2. Ger.

fol. 522. &

fol. 79.

Tom. 3. f.

334. Coll.

mens. fol.

488.

143 *The three and twentie Reason.*

In parte  
contra Ste  
phanum  
Agricolam  
ca. 4. b. 9. a.

giue you a little taste thereof, I vwill  
here set downe a distichon, which his  
Disciples made in praise of him, and  
which *Cyriacus Spangenbergius* one of his  
principall followers stoutlie maintain-  
eth to be true, and allowable the disti-  
chon is this.

*Christus habet primas,  
habras tibi Paule secundus.*

*Ast loca post illos*

¶ Which  
thus mai-  
bee Engli-  
shed.

*proxims, Luther habet.*

¶ The chiefe of all is Christ himselfe,  
the next is Paul by grace,  
Backe Saints, Apostles, Angels all  
for next is Luthers place.

Col. mens.  
fol. 159.

And Luther himself in another place  
coupleth himselfe with the same holie  
Apostle Saint Paule: But to see vvhat  
stuffe his adherentes vse in his com-  
mendation and praise, is too ridicu-  
to behold, which you may see at large

Col. mens.  
ger. fo. 354  
& 159 &  
Bezaia lib  
Icon r 4. a  
& in præf.  
in no. rum  
t. st. f. 144.  
a. & Luth. in præfati. in commẽ. Phill. in Epist. ad Rõ.

in their writings, and thus they do not  
only write of their master & captaine,  
but euen one of another and of the sel-  
ues in a most shameful & lying manner.

They follow also the fashion of old  
heretiks in that they disagree so great-

lie in Doctrine, & are so contentious,  
& doe affect & seek after eloquence,  
and smooth speeches, more than after  
the truth, as they did. And neuer any  
Arch-heretike among them is couer-  
ted, as there neuer was in the auncient  
time: for that their sin was ouer heu-  
nous, & against the Holy Ghost; nei-  
ther doe they put any difference be-  
tweene Ecclesiasticall persons and ci-  
uill, as they old heretiks did not. And  
they season their errours with songes,  
& ballades in the vulgar tongue, to  
the end that the common people de-  
lighting to heare and singe them,  
might thereby sucke theyr errours,  
as you see them doe by the Geneva  
Plalmes, which women, children, and  
all sorts confusedlie sing, & so did the  
old heretiks, as historiographers make  
mentio. The women among the here-  
tikes in times past were so shameles, &  
malapert, that they tooke vpon them  
to dispute, and to reason of matters of  
religion: & they helped foreward the  
Heresie, by teaching, preaching, pra-  
ctising, wrāgling, iangling, prophecying,

p. 2. & tom  
2. Ien. fol.  
79. & in li.  
coa. regē.  
ang. & tō.  
2. lē. f. 119  
& col. mē.  
f. 144. & f.  
474. & tō.  
2. Lat. Wit  
ten. f. 457.  
& in l. de-  
seruuarbit.  
& Stigel. l.  
2. Poemat.  
n. 4. Amēd.  
desc. Luth.  
& Ab. cō.  
Carola an.  
l. 7. b. Euf.  
l. 7. cap. 24  
Soc. li. 6. c.  
8. Zozō. li.  
8. c. 8. Ni-  
cph. l. c. 16.  
idem li. 11.  
cap: 12.  
Tertul. in  
lib. de pre-  
scr aduers.  
herf. Epip:  
her: 49. &  
79: Aug:  
her: 27:

Hieron: ad Etesiph: aduers. pelagianos:

Euseb

144 *The three and twenty Reason.*

Euf. lib. 5.  
cap. 14.  
Niceph. 1.  
cap. 22.  
Tom 1. lē.  
Ger. f. 336  
& f. 17. &  
34r

Aug. Epist  
137.

Zozom. li.  
1. cap. 6.  
Niceph. li.  
3. cap. 16.

and by all meanes possible. And doe not, I pray you, the women amongst the Protestantes the like, following therein their Father *Luthers* aduise, who licenseth them to doe such thinges, & namely to preach?

The olde Heretikes were verie inquisitiue, and desirous to heare of the sinnes, and faults of Priests, and of other Ecclesiasticall persons, and when they heard any such, they greatlie reioyced thereat, and blazed it abroad with great exaggerations, and additions: and doe not the Protestants the same? Yea it were more sufferable if they blazed abroad onelie thinges which were true: but they most impudentlie faine, & make vpon their own fingers the greatest part of such tales as are tolde of Ecclesiasticall persons. Wherein they shewe how farre they are from the spirit and minde of that most Religious Emperour *Constantine* the great, who would not in any wise heare the faults of Bishops & Priests, but affirmed that if he should chauce to finde such an one violating wed-  
locke,



locke, hee would couer him with his purple cloake, for feare of scandale.

I could heere alleadge manie moe things both of doctrine and manners, in which the Heretikes of old, and the Protestants of these dayes, doe agree, and iumpe together, and because of breuitie I will surcease, praying you warily to weigh whose steps you tread in, and whose examples you follow.

---

*THE XXIII. REASON.*

*Peace and tranquillitie.*

**T**HE Catholike Roman religion (according to the prophecies of the old Testament) began with meeknes, mildnes, and with all quiet, and peaceable meanes, by which it also increased, and dilated it selfe: the teachers, and professors thereof, vsing all patience and humilitie, but neuer any violence, or force in the planting thereof: whereas the Protestants both haue begun, and holde on their course vvith seditious tumults, wars, cruelties, and other outrageous Tragedies: as vvith ouerthrowing  
noble

46 *The foure and twentieth Reason.*

Sledan

noble families, making away honourable personages, & with destroying all before the, where they set foot, as *Germany*, where they begā, can sufficiently witnes, where were slaine within one yeere by rebellion & war for this new religion above one hundred thousand people, country-men taking armes against their Lords, & subiectes against their Princes for the same. And what rule, and reuell they haue kept about their Gospell in *Fraunce*, in *Flanders*, in *Poland*, in *Switzerland*, & in *Denmark*, & welknown where they haue gathered sundry armies, pitched many camps, fought many battailes, made many insurrections, destroyed Countries, Cities, Townes, Villages, caused such slaughter, and hauocke of Christian blood as euery man abhorreth to hear of. And what tragedies I praye you haue they raised in *Scotland*? Haue they not murdered their Princes, and ouerthrowne Noble houses, and Lynages, as the houses and Lynages of *Hamilton*, of *Duglasses*, of *Stewards*, and of others? Neither hath *Ireland* escaped  
 scot-free.

not-free. But to speake of our owne  
Countrie, I cannot without teares re-  
count sommarily the troubles, calamities,  
destructions, & viter ruines of noble  
families, honorable & worshipfull  
personages, & of the common-wealth it  
selfe caused by the Protestants, or for  
the controuerfie of religion. In *Henry*  
*the 8.* his time, two, the chiefeft of the  
whole Realme, for vertue & learning  
were put to death, with great numbers  
of others, both spirital & temporall, &  
many noble families were quite ouer-  
throwne. King *Edward* being crowned  
King: new Lordes, new Earles, new  
Marquises, and new Dukes tooke the  
places of the old: new fellowes were  
called out of *Germany*, to witte, *Peter*  
*Martyr*, and *Martin Bucer* two Aposta-  
tes Fryars, waited on by two Fust-  
lagge vvenches, vvhich had beene  
Nunnes, vvho came to teache a new  
religion: but with expresse condition  
to be indifferent to teach vvhat sect,  
opinions, eyther of *L V T H E R*,  
*Z V V I N G L I V S*, or *C A L V I N E*, or of  
aye other vvhatsoever, vvhich the

Par-

Parliament then in gathering shoulde agree vpon. The poore irreligious Apostataes with their sacrilegious lasses were content so to doe, and vpon that condition they were sent, the one to *Oxforde* with his wench at his taile, and the other to *Cambridge* accompanied with his lasse. Then might you haue sceneolly holding & drawing about Religion, placing, and displacing, imprisoning, and setting at liberty, all men forced to sweare to a forme of service drawn out in hast by certaine of the L. Protectours chaplaines, (which seruice was neuer heard of in the worlde before) but the Cleargie refused so to doe, and therefore were deprimed, and imprisoned. The Duke of *Somerſet* was head, and ruler of the newe deuised Church, (for the Childe-King, was playing him, & could not once thinke of any such thing) and attended to his owne aduancement by purchasing good olde land, whilest the two sillye Apostataes kept the people occupied with newe doctrine, and with not troubling of him. And then began such  
reuell

renell, and hold, and tye in the lande,  
as that the Protector first of all cut off  
the head of his brother the Admirall:  
the Earle of *Warwicke* beheaded the  
Protector, and diuers others of his  
friendes, making him-selfe Duke of  
*Northumberland*, and complotting with  
the Duke of *Suffolke* to cut off all king  
*Henries* children, & to bring in *Suffolkes*  
daughter, and *Northumberlands* sonne  
as they did: for the which both theyr  
heades were afterwarde cutt off by  
*Queene Marie*. And in her Maiesties  
time, that nowe is, all the Sacred Bi-  
shops were deprimed in one day, & al,  
or the most of them imprisoned du-  
ring theyr liues. Manie noble houses  
abused, & disgraced, and diuers over-  
throwne, manie both of honour and  
worshipp intollerably afflicted, manie  
thousands of inferiour sort greuously  
persecuted, aboue an hundred Priests  
tortured, hanged, and quartered, the  
moste of them beeing Gentlemen of  
worshipfull discent, of rare witt, lear-  
ning, and of other parts incomperable.  
The Realme is deuided, and flauered

L

into

150 *The foure and twentieth Reason.*

into a thousand peeces, the old friends  
and allies thereof, made enemies to it,  
new friends few and weake, the natu-  
rall inhabitants most pittifullie deu-  
ided amongst themselues at home, &  
tossed and turmoiled abroade, euerie  
man of what state, conditon, or religi-  
on soeuer he be of, hath felt the smart  
of this new Ghospell, eyther in him-  
selfe, in his friendes, children, seruants,  
kinffolkes, goodes, honoures, & most  
of all the Realme, and Common-  
weale in it selfe, vvith ten thousand  
other troubles, and afflictions, vvich  
the Protestantes Religion carrieth  
vvith it, wheather soeuer it goeth. E-  
uer expelling & driuing away Peace,  
and Tranquilitie, vvich finde har-  
bour, and entertainment only in Ca-  
tholike realmes, and common-weales.  
When I weighed, and considered  
these things diligently with my selfe,  
I could not but dislike your new Re-  
ligion, euer accompanied vvith Tu-  
mults, Insurrections, Ruines, Deso-  
lations, and vvith all manner of Tra-  
gicall miseries, as is afore-saide, and  
cleaue

cleaue vnto the olde Catholike Religion, euer bringing with it peace, quietnesse, loue friendship, plentie, and all kinde of happinesse, as wee see in Lands & Countries which euer haue kept the same.

---

**THE XXV. REASON.**

*All kind of witnessses against one  
and that onely in show, or in  
very deed none at all.*

---

**E**VERIE man knoweth that the Protestants can bring foorth nothing to witnessse theyr religion, but onely the Scriptures, and how they make for them, I haue partlie shewed before: for in euerie deed they being rightly examined, & truely interpreted beare witnessse moste of all other thinges against them: for out of all doubt, Gods word is not contrarie, but most consonant to all thinges before aleged, & practised through the whole christia world for so many ages together. And wheras they will admit



no expositors of holie Scriptures, but  
the Scriptures themselues: for that (as  
they say) one place expoundeth ano-  
ther; I aske the then, how their chief  
maister *M. Luther*, when as hee would  
moste gladly haue denyed the *Real  
Presence*, thinking thereby to wreake  
his teene the more on the Pope, con-  
fessed that he could not do it, because  
the words were so manifest for it? And  
why hath that text beene so tossed &  
wrested in this age, as that sundry le-  
cturiers haue wringed out of it, about  
foure-score different opinions, or ex-  
positions; and yet euerie one defend-  
eth with tooth and naile his inter-  
pretation to be sound, and right? So that  
in fine they haue no wirtuesse at all of  
their new inuented doctrine, but eue-  
ry one his priuate fancie, or conceit;  
whereas the Catholike Religion, be-  
sides all the reasons before alleadged,  
hath all thinges in the world wirtuesse  
of it: for if you looke vpp to Heauen,  
you may there see amongst innume-  
rable Martyrs, which all gaue theyr  
liues for the saide Religion, three and  
thirtie

thirtie which were Popes of Rome. And to speake some what in particular, the zealous Martyr *S. Ignatius*, who in Ecclesiasticall affaires would haue no man, no not the King equall to a Bishop, and who wrote Apostolicall traditions, which hee him-selfe had seene, sealed his religiō with his blood. *Irenaeus* who declared the true Faith by succession in the See of Rome was of this religion. *S. Victor*, who by his pontificall power, kept in subiection all Africa, was of this religion. *S. Polycarpe* who went to Rome about the question of Easter, was of this religion. *S. Cyprian*, *S. Sixtus*, *S. Lawrence*, vvith infinite others, both Doctours and Saintes doe witnessle the Roman Religion. Thousandes of Virgins, which defended their virginitie against diuels, & men, were of this religion. *Saint Helen*, who went to Ierusalem, to finde out the Crosse of our Sauiour was of this religion. The mother of *S. Austin*. *S. Monica*, who at her death requested that she might haue Masse said for her, & to be prayed for, was out of all doubt

In Epist.  
ad Smyr.

Lib. 3. c. 3.

Euseb. 5.  
hist. 24.

Euseb. 4.  
hist. 14.

Euseb. 8.  
hist. 17.  
Aug 1.9.  
conf. cap.  
7. vi. ad 3.

a Papist. So were *S. Paul* the Eremite, *S. Hilari*on, *S. Antonie*, *S. Nicolas*, *S. Martine*, *S. Benet*, with millions of such like, who were fed with fasting, cloathed with sacke-cloath, and enriched vvith all maner of vertues. And to be short, were there, I pray you, any Saintes in heauen, before this our age, vvhich were not Papist? I am sure that either heauen was empty vntil *Luth.* shooke of his hood, or if there were any there they were Papists.

Now if you looke downe into hell, you may behold the Heathen persecutors, Iewes, Turkes, and Heretikes, in perpetuall tormentes for persecuting, and striuing against the Catholicke ROMAN CHVRCH. To this *Constantine* the great brought peace, and quietnesse. In this Church there hath beene continuall succession of Bishops without any interruption. All Bishoppes and Pastours of particular Churches, in what land or country soeuer they were in vnder the cope of heauen, were mebers of this Church. As for example, *S. Ignatius*, at *Antioch*,  
*Peter*,

Peter, Alexander, Athanasius, Theophilus,  
 at Alexandria: Macharius, and Cyrillus at  
 Ierusalem: Proclus at Constantinople: Gre-  
 gory, and Basil, in Cappadocia: Thaumatur-  
 gus in Pontus: Polycarpas at Smyrna:  
 Iustinus at Athens: Dyonsius at Corinth:  
 Gregory at Nyssa, Methodius at Tyrrus, E-  
 phrem in Syria, Cyprian, Optatus, Austin  
 in Africke, Epiphanius in Cyprus, Am-  
 brose, Paulinus, Gaudentius, Prosper, Fau-  
 stus, Vigilus in Italy, Irenaeus, Martine,  
 Hylarius, Eucherius, Gregory, Saluianus in  
 Fraunce: Vincentius, Orotius, Hildesonsius,  
 Leander, Isidorus, in Spayne, Eucarius, Da-  
 mianus, Iustus, Melytus, Beda in England,  
 were Bishoppes and Pastours of this  
 Church. In briefe, whatsoever deedes  
 or works, signes or monuments, frag-  
 ments, or reliques remaine yet in any  
 land or countrie of them, who planted  
 the Christian Faith there, doe testifie  
 the Catholike Roman Religion. All  
 Princes, Kings, & Emperors, all States  
 and commonweales which euer were  
 christened: the Theodosians in the east,  
 the Charles in the west, the Edwards in  
 Englande, the Lewesses in Fraunce,

the *Hermigildes* in *Spain*, the *Henries* in *Saxony*, the *Wenceslaes* in *Boeme-Lande*, the *Leopoldes*, in *Austria*, the *Steenens* in *Hungary*, the *Iosophates* in *India* professed, and protected the Roman Religion, they builded Churches, founded religious houses, & erected many other Monuments of pietie, not for Protestants Iwis, but for the professors of the Catholike Roman Religion: which Faith and Religion *S. Patrick* brought first into *Ireland*, *Palladius* into *Scotland*, *S. Augustine* into *England*, and other Apostles into other countries: witnesses of this Religion are al Vniuersities, Colledges, Hospitals, Monasteries, Churches, Chappels and innumerable other monumentes: Witnesses their foundations, their ordinances, yea and the very buildings themselves: witnesses all Reuelstryes, Chauncels with steppes vp, Altars, Rood-lofts, Cross-buildings, al Crosses in Church and Church-yeardes, Market-places, and High-waies: witnesses all Bishoprickes, Deaneries, Arch-deaconries, Prebendes, Parsona-

hages, Vicariages, & such like, ordained trow you, for women, & children to make them gentles? Witness all tithes, and other liuely hoods so religiously lotted out, not for ministers wenches, & their brats, but for Sacred anoynted Priests. Good Lord, what would the founders of all these premisses say, if they might come but to see how their lands and goods, which they so religiouslie bestowed to honor God withall, are by Protestants employed? Witness spirituall Courtes, Visitations, Conuocations, Excommunications, & Suspensions: witness probations of dead mens wils: witness bidding and forbidding of bannes: witness partitions of Diocese & parishes; all ordeyned, and instituted by Papists. Witness auncient lawes and customes: witness the vulgar manners of people, the Election, and Inauguration of Emperours, the rites of annoynting & crowning of kings, the dubbing of knights, &c. witness coynes, windows, towne-gates, town-houses, all rules, and to conclude, all thinges

things in the world witnes the Catho-  
like Roman Religion.

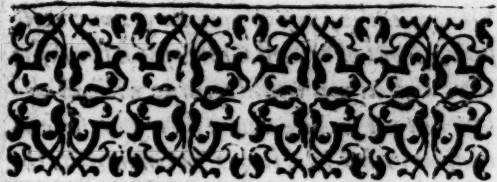
Thus haue I briefelic my deare  
frendes set downe some plaine reasons  
of the religion which I professe, & for  
the enioying of which, I am content  
to forgoe my natue soyle, my deare  
Parents, you my dearest friends, with  
all the rest, and all those commodities  
and pleasures, which you account in  
your letter. I wish you not to thinke  
euill of mee for so doing, for it is the  
religion wherein I was borne, bapti-  
zed, and confirmed: it is the religion  
which from time to time hath bin v-  
niuersallie receaued throughout all  
Christédome: it is the religion which  
there in our own countrie of al others  
is the first, the auncientest, the moste  
beneficiall of all the rest, the mother,  
and begetter of the others, & the re-  
ligion of all our Christian Predeces-  
sours, and therefore beare with me I  
pray you, in that I will not yeelde vp  
my title, and interest of that which I  
haue receaued from myne Elders, by  
lineall and lawfull discent, no man for  
these



these thousand yeares at the least seeking to put mee, or any of my predecessors out of it. Yet if any Protestant or other whatsoener, can shew me any good euidence, why I should not possesse the same, I am readie to giue it vp: but hitherto they promising and vaunting to shew good euidence, haue brought forth nothing but words, and forgerie. And therefore by Gods grace, I purpose to hold the same, euen vntill my dying day, except such euidence come against my title, as is not to be shewed, no not by an Angell, if he should come from heauen. God blesse you in the abundance of his mercie, who sende vs ioyfull meeting, cyther in this world, or in the next, or in both.

97

[illegible]



**A COPIE OF ANOTHER  
LETTER WHICH THE TWO  
Cittizens of London wrote to  
theyr friende beyond the Seas,  
shortlie after that the o-  
ther was sent.**



**D**EARE AND WEL-  
beloued friend, after that we  
had sent the last Letter dated  
the 13. of September Anno.  
1599. wee consulting, and weighing the  
contents thereof, with somewhat more deepe  
considerations then before wee had done: it  
was thought good to write vnto you this se-  
cond Letter, to let you vnderstand that wee  
will not receaue, nor meddle with any grounds  
or reasons of your faith and religion, & ther-  
fore you neede not to trouble your selfe with  
writing any: for wee assure our selues that  
you can bring forth none, but such as Papistes  
use

use to alleadge, which are now growne verie  
 stale, & out of request. Onlie this is the desire  
 of vs al, that you would returne without de-  
 lay: but yet so, as you may shew your selfe o-  
 bedient to her Ma. lawes in comming to the  
 Church as other good dutifull subiects doe: for  
 surelie what Religion soeuer you professe, we  
 thinke you may with safe conscience come to  
 heare Diuine Service, or a Sermon, beeing no  
 further vyged, but that you may thinke, and  
 pray as you list. And what Scripture, autho-  
 rity or reason can you shew, or pretend for re-  
 fusing so to doe? For we knowe the comon an-  
 swere, which women, & such sillie soules are  
 accustomed to make in saying: It is against my  
 conscience, I may not with a safe conscience  
 so doe: is too foolish for you, who seeme to haue  
 more knowledge. Wee supposed at the first,  
 that your refusall proceeded of a timorous &  
 ouer scrupulous conscience, but now wee be-  
 ginne to suspect, that because you haue gone  
 so far in that course, you thinke it would be  
 some discredite, as to be deemed vnconstant,  
 and a turne-coate, if you should in any sort  
 relent, and come to conformitie, and there-  
 fore you minde still to be obstinate: but wee  
 friendly aduise you to beware of such per-  
 uisb-

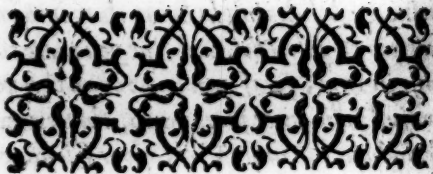
## A Coppie of a Letter. 162

wisenes, proceeding indeede from the route of  
 pride, & we wish you to submit your selfe to  
 your gracious Princeesse, her honourable Coun-  
 cell, & to the lawes of your native Countrey,  
 and weigh with your selfe, what you are to  
 stand against a whole Realme, and wee see no  
 reason, but that you may as well come to  
 Church, as you did once (if wee be not decea-  
 ned) eate vpon some occasion, fish vpon a fri-  
 day, a thing so opposite to your religion. If you  
 can master your minde, so as you may come  
 home in this sort, we shall be all most glad of  
 you: for if you do, neither Parents nor friends  
 will entertaine you, nor speake one worde in  
 your cause, for if they should it were but in  
 vaine, & besides might bring them into some  
 suspition & discredit. God giue you grace to be  
 wise in time, for if you holde on in this your  
 wilfull follie, wee feare much, that you who  
 should haue bin most comfort to your friends, wil  
 become their greatest grieue, & giue the oc-  
 casion to wish that you neuer had bin borne:  
 whereas being tractable in this our request,  
 you may salue all sores past, benefit your selfe,  
 pleasure many, do great good in your countrey,  
 comfort your kinsfolkes, proue your selfe wise  
 in deed, gaine credit amongst the best, and  
 live

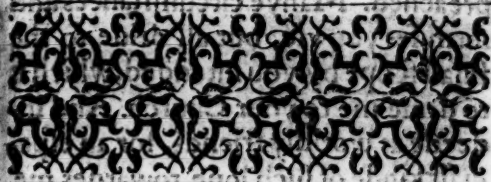
live pleasantly manye an yere. Which thing  
your Parents, and wee most earnestlie desire  
to see. And thus, they with paternall bles-  
singes, and wee all ioyntlie with millions of  
commendations, commit you to the Almighty.  
London this 2. of October. an. 1599.

Your most kinde and  
louing friendes,

R. and G.H.



AN



AN AVNSWERE TO  
THE LETTER AFORE  
GOING.



**M**OST louing frindes, I  
had writtē the reasons of  
Religion before I recei-  
ued the countermaunde  
in your last letter, which  
came to my handes very late, for be-  
ing dated the 2. of *October Anno 1599.*  
it came not to me vntill the 20. of *De-*  
*cember* of the same yeere. Perusing the  
same, & weighing the contents there-  
of, I find that you little care what re-  
ligion I reteine in my minde and con-  
science, so that I be conformable to  
the Lawes of our Country, in hearing  
Seruice, as it is nowe set forth, or a  
peece of a Sermon, as it is nowe there  
**M** preached.



Mat. 16.

2. Mac. 6.

preached. Many circumstances and surmises you vie, but all drue to the finall scope by you intended, which is to drue me to your Church. And indeede as worldly friends, for an especiall kinde of such loue towards me, you labour very much, for the which I hartely thanke you, but alasle your counsell and desire is no other than *S. Peters* was to our Lord Christ, or thole pittifull frinds was to *Elazarus*, for you builde all vpon our present safety, & welfare in this world. And if I thought that I might followe your counsell, & neuerthelesse saue my soule, surelye then I were the most miserable foole that euer was in the worlde, if I would not so doe. For to speake of my fellow Catholikes in *England*, as well as of my selfe, can there I pray you anye man be more madde, than to suffer losse of goods, and liuing, to bee discredited, contemned, and troden vnder euery mans foote that listeth to spoile them, to lie in prison, in dungeons, to be racked, reracked, hanged, bowelled aliue and boyled, and after all this, to goe

to hell, there to bee tormented eternallye with Fire and Brimstone, and all for Religion, when-as beeing conformable to the Lawes of their country: in going to Church, they may enjoy liuings, liberties, & liues, feede at large, and liue gallantly, alofte in all delicacy, mirth, pastime, & pleasure in this world, & after all this, in the ende to be sure of ioy in the next. If you coulde proue this to me, then I saye, you might condemne mee for the wretchedst miscreant that euer liued, if I did not yeelde to your aduice and desire. But vntil you can proue it, I hope you will conster my course in charitable maner, and iudge better of me, thā that I do it of obstinacy, or for feare of discredit, or for any worldly respect, for I cal God Almighty (before whome we are sure to meete one daye, and to receiue according to our thoughts, words, & deeds) to witnesse that I doe refraine & refuse to goe to your seruice, on'y for conscience sake, that is, because I thinke it not lawefull: in so doing I should offende God

Almightie greatly, which I must not  
doe for a million of worldes: But be-  
cause you write, that you suppose me  
to haue more knowledge, then to an-  
swere with sillie women, it is against  
my conscience, &c. and aske, vvhat  
Scripture, authoritie, or reason I haue  
for my refusing? I thought it good &  
conuenient to shew you briefly some  
arguments & reasons, which I know  
not how to answer if I should follow  
your counsaile: But I will not ampli-  
fie or explaine them at large, for so I  
should be long and ouer tedious for  
you, who (if I be not deceaued) can  
hardly endure to reade through any  
prolix discourse: but I wil only point  
as it were at them with my finger, for  
I know your wits to be ready enough  
to conceaue the vvhole by a part, or  
parcell. To begin therefore, I tell you  
plainely, that the reasons, why I being  
a Catholike, and most stedfastly be-  
leeuing the Catholike Religion to be  
most true, and consequently all other  
Sects and religions false, and damna-  
ble, will not goe to heare your seruice,

or a sermon of your religion, are these  
which follow.

1 In so doing, I should furnish the  
Campe of the enemies of the Catho-  
holike Church with my visible pre-  
sence, which may not be done with-  
out offence, for: In the multitude of  
his people is the Kinges dignitie, and  
in the small number of his folke, the  
ignominy of the Prince. I lessen there-  
by the number of Catholikes, and en-  
crease the number of Protestantes, at  
the least in open show.

Prouer. 14

2 I should yeeld to an act of a con-  
trary religion, exacted of me as a de-  
nyall of mine, which may not be done  
without great offence: for although  
you inculcate, and ingeminate obedi-  
ence, and dutifulnes to our Prince, &c  
that it is but an act of obedience: sure  
lie I cannot see but that it is an act of  
religion: for albeit the Statute beare  
this title: *An Act to retaine her Maiesties  
subjects in theyr due obedience*, yet is not  
meere obedience the marke intended

in the Sature: for the ordinary way to exact obedience is by othes of fidelitie, and homage. And why should this law be made for obedience, and none els? or why should obedience be rather shewed in the Church then in other places? or why by ioyning with protestants in their seruice, rather then by other manner of waies? And I pray you, is not obedience included in every law as well as in this? for it is verie plain, that every precept or law besides obedience to it selfe, intendeth some acte of some other vertue. And in this law none can be intended but about religion: and so in going to your seruice I should make outward professiō of your religion, which in my conscience I iudge to be false.

3 I should deny my Faith by so doing: for before the law of going to the Church was made, there was no such bond for *Catholikes* to professe their faith in refusing the Church, as after there was, although I doe not denie, but that it was vnlawfull euen before the Sature, as being a thing euill in it

owne

owne nature, to goe formally to their Service: but now euery Catholike is bound to professe his faith in refusing to go to the protestants Service, when it is exacted of him according to the Sature, which intendeth to draw him from Catholike Religion. And wee see by experience, that what Catholike soeuer goeth to their Service, be hee neuer so zealous in minde in Catholike Religion, yet is hee of euerie man reckoned in the number of Protestantes, and of all Catholickes vtterlie disclaimed. And such a one is in very deed a flatte partaker of Protestantisme, and is incorporated *ipso facto* with the members of the same, & vtterly excluded from the participation of the Mysticall Body of Christ our Sauour. 4 You might by the same reason vrge me to receiue your Communion, by which you mooue mee to go to your Service: which I hope you will not do, knowing it to be so opposite to my faith, & religion: for I may shewe my obedience to my Princes lawes as wel in the one as in the other.

And I knowe vvell enough, that the Communion is but a peece of bread, and a suppe of wine, which are things no lesse indifferent of themselves, the my presence at your seruice is. And as I know that your minister, vwould giue me that bread and wine insteede of a farre better thing: so woulde hee buzze, and sound in mine eares your seruice, I am sure, in lieu of a far more holy thing. And as I little esteeme your seruice, so make I small account of your bread and wine: But indeede the true cause why I will doe neither the one, nor the other, is because they be both a like acts of religion, vsed in things which I deeme moste vntrue: yet might obedience excuse the both in your opinion.

5 I should *ipso facto* be Excommunicated, and cut off from the Catholike Church of Christ: for she excommunicating generallie all heretikes, comprehendeth me in the number of the, becaule in exterior court or show, I am an heretike by going to any other seruice, then that of the saide Catholike

Caiet., 2. 2.

q. 12. ar. 1.

cc q. 94.

ac. 3.



like Church, & shee not knowing the mind or affection, iudgeth according to the outward show, and so reputeth me for an absolute heretike, although keeping my Faith inuiolable, I be not so inwardly, and in very deed. By this meanes I should be vsed as an excommunicat person, altogether cut off frō Gods visible church, barred from holie seruice, & sacraments: for no Catholike Priest could lawfullie admitt me to any such, so long as I would continue in that miserable state.

6 I should be contrary to my conscience, a fauourer, and a furtherer of Protestantes Religion; for I by my presence encreasing your number (as I said before) must needes somewhat augment the credit of your congregation, and so make your sect to flourish the more, and encourage others by mine example to help forward the same.

7 I should loose that peace, vvhich coupleth vs to God, and maketh vs of one hart, & soule amongst our selues: and which was so much sought for by the

Cyp. lib. 1.  
Epist. 2.

the penitent lapsed Christians of the Primitive Church. Their admission, or reconciling againe to the Church after theyr fall was tearmed giving of peace: for GOD knoweth how little peace, rest, or quietnesse of minde a Catholike going to your seruice hath. And no meruail, whē as his body goeth one way & his mind another, yea he a member rent off from the whole bodie.

Lib. 20 cō.  
Faust. c. 3.  
& con.  
Crescon.

8 I should be adiudged by the Catholike Church both a Schismatike, and an Heretike in so doing. A Schismatike, because I goe to a Congregation separated frō the church of God: an Heretike, in that I couple my selfe to them who teach heresie: for being by that deed (as I said before) an exterior Heretike, I am consequently a schismatike, because that euery heretike is withall a schismatike, but euery schismatike is not an heretike: for a schismatike only is hee, who holding the same opinions, and vsing the same ceremonies of worshipping God with others, yet only is pleased with a seuerall congregation.

9 I should in so doing make a great lie in professiō of my faith, which must needs be a great sin: for a lie is as well committed in deed by dissimulation, as in speech. And my presence at protestants service telleth that I am a protestant, whereas in my hart & conscience I am a Catholike. This kinde of lying (as saith *S. Augustine*) ought most chiefly to be avoyded, for that it is made in the most noblest of all morall vertues, I meane Religion.

Ambr. ser.  
de Abra.

10 I should giue great scandale, & occasion of fall to others; for that they seeing me doe against my conscience in this, may thinke that I will as easlie doe any thing els which I know to be naught, vpon hope of repentance, and so by mine example may be mooued to doe the like: for hee who knoweth or thinketh in his conscience your Service to be vnlawfull, and yet will be present at it, vwhy will hee not as easilie doe anie other thing which hee knoweth to be euill? Besides, others vvoulde by this myne example, be Confirmed in Schisme, and Heresie,  
thinking

1. Cor. 1.

thinking the service either to be good and godly indeed, or at the least wise that it may begone vnto without any scruple. As those who saw others eate Idolothytes, were confirmed, and encouraged to doe the like.

Ecccl. 13.

11 I should endaunger my selfe to be infected with that doctrine, which I iudge to be damnable. And I am told that: he who loveth daunger shall perishe therein. And if I will not be bitten with a Snake, I must not sleepe nigh an hedge: neyther ought he I to touch pitch, least I be defiled by the same. And if Dauid had not adu ventured to gaze vpon Bethsabee he had not fallen into so great liking of her, as to commit such horrible sinnes as you know. And if no Catholicke would haue heard Luth. to haue preached, whē he began this new doctrine, there had beene at this day neyther Lutheran, Zwinglian, Protestant, Puritan, nor any such late sprung vp fellowes, to trouble and molest the Catholicke Church.

Rom. 6.

12 I should disobey S. Paule his commandement, bidding mee *auoyde an*

Here-

*Hereticall man.* And farre should I be from the minde of the holy Apostle, and Euangelist, *S. Iohn*, who durst not so much as stay in the bathe to vvash in the companie of *Cerintus* the Heretike. What would the same Holie Saint haue said thinke you, if hee had bin requested by his deare vvorldlie frieds, to haue bin present at the prayers, seruice, & sermos of *Cerintus*. for the Apostles, and their schollers (as witnesseth *Nicephorus*) vvere sowerie in this case, that they would not so much as once reason the matter with any of them that endeouored by their leasings to corrupt the truth. And holly *Ignatius* boldly affirmeth that, vvho so flieth not from a false preacher shal be damned into Hell.

Tit. 3

2. Tim. 4

Euseb. E. 3

cap. 22

Lib. 3. c. 30

Epist. 6. ad

Philadelphenses.

13. I should be partaker of all their wickednes, & consequently in daunger of al the punishment & mischiefe which may befall them, especially being present with them at the deede, wherein principally they offend God: from vvhich thing I am discouraged by the terrible death of all the which  
were

Num. 16.

Cyp. Epist  
96.

La& lib. 4.  
& 5. diuin.  
instit.  
cur. Senec  
de hist. ma-  
hom. chro-  
nic. Wol-  
fang Driss.  
Euf. lib. 3.  
& 4. Aug.  
li. de unit.  
Ecl. & lib.  
2. coa. Pe-  
tilian.  
Joh. Gard.  
in his Cat.  
art. 86.

were in company with the Schisma-  
tikes *Chore*, *Dathan*, and *Abiron*: which  
example (as saith Saint *Cyprian*) ought  
to mooue vs not to assiste, or further  
Hereticall oblations, praiers, sermons,  
and errours.

14 I should contrary to the iudge-  
ments of the learned of all Religions  
for the Gentiles thought it not lawfull  
to enter into the Iewes Synagogues,  
or into Christiā Churches. The *Turks*  
at this day refuse to doe the same, the  
*Arrians*, *Donatists*, and such like, would  
not one goe to anothers conuenticles,  
nor to the Catholikes seruice, nor the  
Catholikes to any of theirs. The *Ana-*  
*baptistes* will not goe to the *Lutherans*,  
Churches, nor the *Lutheranes* to the  
*Trinitaries*. The *Puritanes* vwill hard-  
lie be drawn to *Protestantes* seruice:  
neither will the *Protestantes* in *Catholike*  
*Countreys* come to *Catholike* Seruice.  
And the *Iewes* will not go to any Ser-  
uice but their own. Those *Protestantes*  
which in *Queene Marias* dayes had a-  
nie conscience, refused to go to *Massé*.  
And therefore in reason you shoulde  
not

not mooue me, muchlesse vrge me, to doe the thing, vvhich the learned on your side in theyr owne case would not doe, because they iudge it vnlawfull.

15 I should doe euil to goe to your Service because I cannot, but in mine own conscience iudge it to be dishonourable to God, and consequentlie naught. For to omit to speake how, it is deuised by your selues, and how your fellovv PURITANES doe vtterlie condemne it. I knowe your Translations of Holie Scriptures to be false & shameles, so as if my scholler should translate one of *Tullys* Epistles in such corrupt maner, I would soundlie breeche him for his labour. Then your Ministers are no Priestes, but meere Lay-men, & consequently haue no authoritie to deale in such things. Besides you haue in your Service diuerse false and blasphemous things, & put them to the people for Scripture; as in a *Geneua Psal* you pray to be defended frō *Pope, Turke, & Papiſt, &c.* And to speake what I thinke, you



you haue left out all good thinges, & haue chosen to your selues iuste nothing of Catholike seruice, although the people were made to beleue that it was the old Seruice put into English.

16 I shoulde goe to that Seruice which neuer was heard of in the world before these dayes: nor yet is manie place els in all the world, but onelie there in England.

17 I shoulde goe to that Seruice, which you amongst your selues cannot agree vpon, or decree to continue. And it had by all likelihoode bene chaunged againe before this day, if the grauer sorte had not made some stay, for feare of incurring the note of inconstancy: for how many bills I pray you, haue there bin put vp in Parliaments about the chaunging of your Seruice? Agree therefore amongst your selues first what seruice you will haue to continue, and then I will answer you reasonable to your demand.

18 In so doing my soule should goe  
one

one way, and my body another; which ought not to be: for if they should goe two waies in this worlde, they could not be ioyned together after the resurrection in the next life, but the one should goe to heauen, & the other to hell; which cannot be: for if the bodie serue not God together with the soule in this life, why should it enioy heauē in the next? And if it be with Protestantes at their Seruice in this worlde, why should it not be where the Protestants be in the next?

19 I should loose all the benefite of Catholike religion, & so either leaue off all conscience, or els liue in continuall torment of mind; and if I should die in that state, I should be vitterlie cast away for euer. Besides I shoulde loose the merite of all the good works that I euer did in all my life; because I giue ouer working before euening, & so loose my pennie, & wages which otherwise would be truely paide mee. Mat. 20.

20 If I should so doe, either to gratifie you, & other of my friends, or by commaūdement of any power vnder

N

hes

her Maiestie: neyther you, nor they, could take it well, or account of mee, better then of a trayterous cattue, for that you must needs think that I, who will violate my faith to God almighty in doing contrarie to my cōscience, & iudgment for any worldly respect, will easily breake my faith & promise with man, according to the iudgment of *Constantius* the Emperour: for how can he be true vnto man, that is conuicted of periurie to God? verily such must needs be deemed of the wise, to be flatterers, turne-coates, and great hypocrits.

Euf. de vit.  
constant. l.  
1. cap. 11.

21 And now to come to the answer, which you say women, & such fillie soules are accustomed to make; I should do contrary to my conscience: which thing in no case is lawfull to be done. Yea if your seruice were good, & godly indeed, & the very true Seruice of God, yet so long as I thinke otherwise of it, I may in no case yeeld to go to it: because an erroneous conscience bindeth a man to follow it, & neuer to doe any thing against it, according

cording to iudgement of all learned men, of what sect, or religion soeuer they be. And therefore you may not request me, much-lesse vrge me to go to your seruice, before I be perswaded in my conscience that it is lawful so to doe. Greatly therfore doe you offend God there in *England*, in forcing people to goe to the Church, contrary to their consciences, and in imprisoning those, who refuse so to do: for no man is able to maister his own conscience, & knowledge, and to doe against it he ought not, & therefore it is not in his power or will, to goe to your Service without offence.

22 I should do contrary to the Cā-  
nons & custome of the *Catholick church*,  
and against the examples of all Holie  
Saints, & learned Fathers. Contrarie  
to the 63. Canon of the Apostles, and  
against *Concil. Carth 4. cap 71. & 72. Cō-  
cil. Antioch. cap. 2. & 5. Con. Laodicen. c. 9.  
32. 33. 37. Con. Mag. Later. cap. 70.* and a-  
gainst diuers other *Councels*, as also a-  
gainst the late *Councell of Trent*, where  
the matter was put (*English Catholikes*

making suite that it might be couerly discussed, & decided) to 12. learned Fathers; whose iudgement in this matter is yet extant, and it had bin superfluous to haue in any publike Canno there condemned the same, which by so many *Councils* before. that was plainly forbidden. Against the examples of Saints, & learned Fathers, as of *S. I. Euang.* which I recited before, of *S. Polycarpe*, of *S. Denis Bishop of Alexandria*, of *S. Anth.* of *Origen*, of *Beniolus*, *S. Amb.* *S. Athan.* *S. Chrsost.* and of many moe.

23. I should in so doing shew my self a *Neuter*, that is, such a one as is not affected to either religion, & consequētly of no religion, but an *Atheist* or neither hote nor cold, but lukewarme, & therefore to be spued out of the mouth of God: for hee who haulteth on both sides, is on neither side, but a traitour to bothe. And from the one, and the same fountaine there runneth not sweet & sower water: neyther can any man serue two contrary masters: as he can not plow with an Oxe & an Asse, nor weare garments of linnen & wollē, nor  
 sow

Apoc. 3.

3. Reg. 18.

Iacob. 3.

Mat 6.

Deut. 22.

sow his field with two maner of seeds.

24 I should in so doing be (as is said before) one of your congregation, and yet I should be but the verie excrements, or chippings of your Church: for receauing no life frō Catholike religion, in the corps of *Protestantisme* I should serue for no necessarie vse, because I could not be ther, but for some worldly respect, & so in body only, & by that meanes but as the haire of a mans body, or nailes, or euill humors: which althogh they be within the body, yet are they not animated by the soul, but void of sense, & lost without paine, & by nature not fit to be quickened: for frō the *Protestant* spirit I hope I should sucke no zeale of that sect, & from the soule of the *Catholike Church* I could receaue no life, because I cutt my selfe off frō it, by yeelding to your seruice, and so I should remaine void of sense, life, and soule, and should be nothing but *Caluins* excrements.

25 I should shewe my selfe a colde Catholike, & indeed to haue no zeale at all, for that deeming you to bee  
Gods

Psal. 16.

Gods enemies, yet I can finde in my hart not only to be in companye with you in ciuill affaires, but also in your seruice, far from the spirit of the Prophet *Dauid*, who hated the congregation of such, and was euen eaten with the zeale of Gods Church, and greatly loued the beuty thereof. Yea, I shoulde doe quite contrary, for when I see a theefe, I should run with him, & take part with the adulterers. And to conclude with answering your demaund, why I will not as well goe to your seruice, as eat fleshe vpon a fryday, when vrgent occasions drue me thereunto: I say, that Religion being a vertue which giueth honour & reuerence to God, doth sometimes command other vertues, & directeth their actions to Gods honor. As fasting is a vertue that subdueth mans body, and may be commaunded by religion to serue God withall. Other actes there are, which only belong to religion, & not to other vertues, which haue no other praise, but that they are done for the reuerence of God: of vvhich  
 fort

Theod. 22  
 q. 85. art. 3

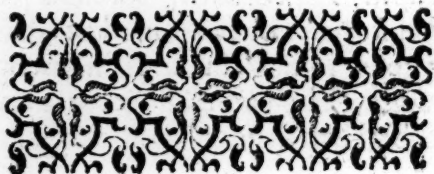


fort are sacrifices, kneeling, knocking on the brest, & such like. And of this fort is the ceremonie of going to such a place more then to another. Here-vpon it is that one may eate flesh vpon a friday, or other fasting in diuers cases, and yet in no case goe to seruice with those who are of a false religion: for to abstaine vpon certaine dayes, is not a proper, or immediate act of religion, but commaunded by religion, being indeed an act of temperance, & so intended by holy Church, although it may be vsed to honor God with all. And because none vse to fast on such daies but *Catholikes*, it doth oftentimes betoken a *Catholike*, & distinguisheth him from *Protestants*: yet because the immediate end of the law is temperance, & the act of eating of flesh or of other forbidden meats, hath other naturall ends besides religion, therefore it doth not necessarily containe anie signification of religion: but the act of going to the Church doth of it own nature, & by common acceptation of all betoken deuotion and religion.

Thus

Thus haue I brieflie yeelded you  
some reasons and authorities, why I  
may not satisfie your request, & con-  
discende to your desires in going to  
your seruice. I coulde haue yeelded  
many moe, but I thought these might  
suffice you, and cause you to surcease  
from your worldly, & carnall perswa-  
tions: for hereafter I meane not to  
aunswere you any more such letters,  
but only to say vnto you, goe behinde  
me *Satans* for you are scandales to me.  
And so desiring our Parents blessing  
with humble commendations to the,  
and hartly to you, and to all the reste  
of our kinssfolkes and friendes, I leaue  
you all to our Lord and Sauour, who  
sendvs his grace in this world, and his  
glory in the next. *From my Chamber at  
Palempyne this 18. of Februarie. 1600.*

FINIS.



3